

Ellen G. White 1902 Letters 101-271

Lt 101, 1902

Waggoner, E. J.

“Elmshaven,” St. Helena, California

June 30, 1902

Elder E. J. Waggoner

Dear Brother,—

I have read a copy of your letter to Professor Prescott in regard to connecting with the school at Berrien Springs as Bible teacher. I cannot approve, in all respects, of the proposition that you have made. I think that the terms upon which you consent to accept the invitation settle the matter. It is evident to me that these propositions are not prompted by the Holy Spirit. It is evident that you do not fully understand your own spirit nor the situation at Berrien Springs. Other letters have come to me, showing plainly that some are placing a low estimate on the work of Brother Sutherland and his associates at Berrien Springs.

Brother Sutherland is a man who loves and fears God. For the last few years, his and Brother Magan's work has been a work of wrestling, just the kind of work to fit young men to be wise, trustworthy stewards of the grace of Christ. At one time, when Brother Sutherland was making a mistake, advocating extreme ideas, the Lord corrected him, pointing out the right way. Brother Sutherland accepted the reproof, and the Lord has blessed him as he has tried to walk in the light. Brother Magan also has gained a valuable experience.

My brother, if you can come to Berrien Springs, and as Bible teacher take your place in the school with your brethren, having confidence in them, believing that God has been leading them in their work, as He has been leading you in your work; if you can come trusting yourself in the hands of God, willing to do the work He calls you to do, without insisting on the carrying out of such propositions as were made in your letter, then come. But if you cannot come unless these propositions are accepted, I could not advise you to come. We do not know the end from the beginning. God does not want you or me, in our human judgment, to lay down such plans for the future. God's hand leads those who will be led. His righteousness goes before them.

I have confidence that the teachers in the Berrien Springs School are servants of Jesus Christ—humble men, who are seeking most earnestly to glorify God. Take your place with them as a learner. Christ says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.]

If you see light in coming to Berrien Springs and taking your place with your brethren as a

learner of the kind pointed out in these words, remembering that your brethren love the Lord, and are striving as earnestly as you are to do His will, and that neither you nor they are your own supervisors, but that you are laborers together with God, come; and as you unite with your brethren as a co-laborer with Jesus, you will see of the salvation of God.

Distrust of brethren must be laid aside; for it brings bondage. In the harvest field there are many sowers and many reapers. To all is given the admonition, “Be diligent workers, steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” [See 1 Corinthians 15:58.] What can be said more? “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... Giving diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 Peter 1:5-8, 10, 11.]

Let us humble our hearts before God. As we draw nigh to God, He will draw nigh to us, to work in us and by us and through us to the glory of His name. But if we weave self into the web, the pattern will be spoiled.

May God help you, my brother, whom I love in the Lord, to make straight paths for your feet, lest the lame be turned out of the way.

I write this letter because I dare not refrain from sending you these words. Be hopeful. Be of good courage in the Lord.

Lt 102, 1902

Prescott, W. W.

“Elmshaven,” St. Helena, California

June 30, 1902

Dear Brother Prescott,—

I have read Elder Waggoner’s letter in regard to his connecting with the Berrien Springs School as Bible teacher. I must say that I know not the voice, neither can I understand the spirit that prompts the presentation of such propositions. I cannot recognize the voice, neither can I advise Brother Waggoner to come from Europe to take the position of Bible teacher in the school at Berrien Springs, upon the conditions named in his letter. When our brethren propose such terms as these to their fellow laborers, we may know that the propositions are not prompted by the Spirit of the Lord.

Brother Sutherland and Brother Magan would be making a mistake to give up the work God has entrusted to them, either to Brother Waggoner or to yourself. From the light given me regarding the school at Berrien Springs, I believe that those connected with it are working in right lines. Both Brother Sutherland and Brother Magan are close Bible students.

As to Brother Sutherland's age, true, he is young; but this is in his favor; for he feels that he is a child, dependent on God for wisdom. In some respects, youthful Christians have not so much to battle with as older Christians.

Brother Sutherland loves God. He has a godly fear of departing from the counsels of the Lord, which fear I hope will increase and ever be maintained in the simplicity of true godliness. We trust that our brother, whom the Lord loves, will always be as a little child in rendering obedience to God.

If those who are old in years would become as meek and lowly as a little child, they would be better prepared to receive and practice Christ's words. The spirit of self-sufficiency is a great hindrance to the working of the Spirit of God in the heart.

At one time the disciples came to Jesus, asking, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [Matthew 18:1-6.]

We need much less of self, much more of the meekness and lowliness of Christ. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

The Lord desires His people to make constant advancement. He rejoices when young men become imbued with His Spirit, and gird on the armor, to engage in aggressive warfare. Let us always encourage young men and young women to make the most of their capabilities, to improve their talents to the utmost, remembering the words, "Let no man despise thy youth." [1 Timothy 4:12.] We do not expect that they will never err in word or action, but if they will heed the reproofs of the Lord, and correct every mistake, they will make advancement.

As we see God raising up young men for His work, we rejoice to see them increasing in the fear of the Lord in proportion as they increase in the knowledge of the truth. Such ones will cultivate a reverence for God and for His sacred service.

The inhabitants of heaven declare of the Creator, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints! Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy.” [Revelation 15:3, 4.]

The fear spoken of in these words is not a slavish fear, but a thankful, joyous fear, which leads us to watch and wait and work, ready always to obey God gladly and thankfully. Every faculty of the being, every part of the body, testifies to the righteousness of the Creator’s claims.

God has a right to the service of the beings He has created—a right to expect that they will do their best to glorify Him with every entrusted capability. He requires them to place themselves in His service and to allow Him to direct the use of His absolute property.

Let the older workers encourage the younger ones, never speaking lightly or disparagingly of them. He who has helped Brother Sutherland and Brother Magan in their school work in the past will continue to help them if they will steadfastly practice His word. As far as their teaching of the Bible is concerned, if they sit at the feet of Jesus and learn of Him, their understanding will continually increase; for God is their wisdom, and He will teach them His way.

When a man places himself unreservedly under God’s guidance, the statements of the Word set his heart free from every evil bias, that he may run in the way of God’s commandments. He acknowledges God’s ownership. He communes with God in prayer, saying, “I am thine, O Lord; save me; for I have sought thy commandments.” [Psalm 119:94.]

This is Christian education. The teacher is a continual learner and is constantly becoming better fitted to teach. He feels that he must be a student with his students in learning of Christ. Angels rejoice at the beauty of the companionship as teachers and students learn of God out of His Word.

Day by day the young student-teacher is storing away a fresh supply of knowledge. His understanding is enlightened. He can say, God has opened my eyes to behold wondrous things out of His Word. A sense of God’s mercy and greatness makes him childlike in his submissiveness and his willingness to serve.

These teachers do not feel the repression they would feel in the presence of older teachers. Their hearts glow with the love of God. The students catch the spirit, the windows of the heart are opened heavenward, and songs of gratitude ascend from hearts that burn with the love of God. As the teachers and students seek to learn their duty, with an unfeigned desire to be conformed to the image of God, they gain power to conquer the stubbornness of a selfish will.

O, I can see wisdom in thoroughly converted young men and young women engaging in the work of teaching! As they give themselves fully to God, they will learn more and more of Him, till they are “able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” [Ephesians 3:18, 19.] They

say, I am the Lord's servant, the property of Christ, sustained by His rich and undeserved mercy. I am His, to glorify Him with my physical, mental, and spiritual capabilities.

I wish we could see hundreds of students under the instruction of young men who are apt to teach, who realize that day by day they must be learners in the school of Christ, in order to understand the Scriptures in their simplicity, and to be able to teach them in a way that will make them plain.

We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience.

God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, "The love of Christ constraineth me." [See 2 Corinthians 5:14.] Moving upon minds with the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration.

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success.

I have seen so much of what the world calls perfection that I greatly long to see a different kind. The worker whose heart is humble and contrite, who is divested of all pride, will give evidence that he is moved by a power from above. Let us rejoice in our victories. Let there be no moves to tear down. Too much of this has been done. Let us all encourage one another, rejoicing in the Lord.

Lt 103, 1902

Teachers at Berrien Springs

"Elmshaven," St. Helena, California

July 6, 1902

To the teachers at Berrien Springs

My Dear brethren and sisters,—

I have an earnest desire that you shall every day be learning of the great Teacher. If you will first draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings He has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come as close as you can to them. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too

much of the spirit of a harsh, domineering schoolmaster.

The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net—the application of the Scriptures—must be close and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear; pulling them out of the fire, hating even the garment spotted by the flesh." [Jude 21-23.]

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Ask God to give you words to speak that all can understand. A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Will you please tell him that we do not understand large words like justification and sanctification. We do not know what these words mean."

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"?

Make your explanations clear; for I know that there are many who do not understand many of the things said to them. Let the sunshine of the great Teacher flood your mind. Let His Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding.

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost.

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audience so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your Grace, the reason is very plain: all lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak coldly of things real as if they were imaginary."

"Feed my sheep;" "feed my lambs," was the commission given to Peter. [John 21:15-17.] "And

when thou art converted, strengthen thy brethren.” [Luke 22:32.] To those who hear, the gospel is to be made the power of God unto salvation. Present the gospel in its simplicity. Follow Christ’s example, and you will have the precious reward of seeing your students won to Him.

Suggestions

We need now not merely resolutions, but decided action. Our youth are to be learners in the highest degree, seeing God behind the teacher, and the teacher co-operating with Him. Wherever students are trained, a work is to be done in spiritual lines that will establish them in the principles of our faith. The religious phase of their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness for God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial.

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge that they need for their work.

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that He requires of us. Small sanitariums are to be connected with our schools. The students are to be taught how to use nature’s simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ.

Words to the Students

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time, you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed.

Every learner needs an increasing capacity as he advances in his study of the Word of God, making the Book of books his textbook. Make your student-life as perfect as possible. You will pass over the way by once. Precious are the opportunities granted you. You are not only to learn but to practice the lessons of Christ. It rests with you yourself whether you make a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.

It is your privilege to make the advancement spoken of in the first chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of

Christ; and God will work for you on the plan of multiplication.

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher.

This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is.

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way.

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just so long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold and silver and precious stones.

Lt 104, 1902

Warren, Luther

"Elmshaven," St. Helena, California

July 8, 1902

Elder Luther Warren

Dear brother Warren,—

I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and awfully sinful condition, does not speak for itself, tell me, what place can you find that expresses its need?

I understand why you feel discouraged. It is because the work is hindered by a lack of unity and harmonious action on the part of those who were already in the field when you came.

If you are sick, you should call in a physician. But if you go to the Lord in faith, believing His promises and taking special care of yourself, He will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. The Lord does not require any one to remain in a place at the risk of health and life.

I am sorry that I hear nothing from Elder Franke. I deeply regret this; for God has given him a work to do, if he will work in God's appointed way.

O who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of the work where you are, helping as best you can?

Let us remember Jesus, the author and finisher of our faith. Let us remember that He lived not to please Himself. He left heaven to take His place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling Himself to the death of the cross, He could not have borne the penalty of transgression.

It must have been a very severe ordeal for our Saviour to lay aside His royal robe and kingly crown, and clothe His divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, He came to give in His life a revelation of the character God requires His children to form. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] He came to reveal the character of God. He took human nature upon Him in order that He might come to this world as a man, and as a man live a life of obedience.

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard, saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. ... Lo, I come ... to do thy will, O God." [Hebrews 10:5, 7.] "I delight to do thy will, O my God; yea, thy law is within my heart." [Psalm 40:8.]

Think you not that Christ was often homesick as, unrecognized and unhonored, He lived in the world that He Himself had made? Who was He? Ask Isaiah. He will tell you: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." [Isaiah 9:6.]

Ask him who was sent to announce His coming: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. ... I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Matthew 3:1, 2, 11, 12.]

Ask John, the beloved disciple: "In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. ... In him was life, and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:1, 4, 14.]

We turn to Peter, and he declares of his Master: "Thou art Christ, the Son of the living God." [Matthew 16:16.]

We ask Christ Himself who He is, and He replies: "Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." [John 8:58; 5:22, 23.]

We ask Paul: "Who is he that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" [Isaiah 63:1.]

With strength and assurance comes the answer: "Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16.] "Being in the form of God," He "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Philippians 2:6-11.] In Him "we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." [Colossians 1:14-17.]

My brother, do not become discouraged. The light given me is that we need in our large gatherings, our camp-meetings, all the ministerial talent that can possibly be spared from other lines of work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let businessmen do the business work, and let ministers be left free to attend the camp-meetings. At these meetings a special work is to be done.

Let us all offer the prayer, "Lord, give thy servants an understanding heart." [See 1 Kings 3:9.]

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings.

"In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my

father; and I am but a little child; I know not how to come in or go out. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" [Verses 5-9.]

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor.

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I lengthen thy days." [Verses 11-14.]

The Lord told Solomon that if he would walk in His way, His blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses.

Today each one has a part to act—duties to perform and responsibilities to carry. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that He gave Solomon in the night season as a prayer appropriate for him to offer.

Lt 105, 1902

Managers of our Work in Avondale

"Elmshaven," St. Helena, California

July 14, 1902

To the managers of our work in Avondale

Dear brethren,—

I have been conversing with you in the night season. I have been given words to speak to you that I did not think I should need to speak, words that set your duty clearly before you. I pointed you to the Word of God and asked you if you had felt any duty to provide work for Brother Pocock, or whether you had left him to shift for himself.

My brethren and sisters, let your works testify that you have a right to be in the army of medical missionaries. Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question.

“What is written in the law? how readest thou?” He asked. And he answering said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?” [Luke 10:25-29.]

Jesus then related an incident which had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed and left by the roadside, wounded and dying. “And by chance there came down a certain priest that way.” Did he help the one so sorely in need of help? No, it was not agreeable to his feelings to do this, so “he passed by on the other side.

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

“Which now of these three,” Christ asked, “thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [Verses 30-37.]

I ask you, my brethren, if you have looked after Brother Pocock. Have you seen that he has had work to do, that he might earn money for the support of his family? or have you passed him by on the other side? I have been instructed that there has been a neglect on the part of those whose duty it is to look into the circumstances of Brother Pocock’s family and to find out what means of support they had. There is need for some one to act toward him the part of the good Samaritan.

He is a man that will not push himself into notice. God has given you the work of seeing that he has opportunity to earn sufficient to support his family. There is no need for them to want for any of the necessities of life. He is an intelligent man and an excellent worker and is willing to labor early and late to sustain himself and his family.

Why do you not search out the cases of such men as Brother Pocock? He is a Christian gentleman in every sense of the word. He is a man that God loves. Such men as he are precious in the Lord’s sight. I know him well. I interested myself in his case when I was in Cooranbong, just as you should have done after I left. I endeavored to anticipate his needs and never to place him where he would have to beg for work. While in Cooranbong, I tried to set an example of how the needy should be helped. I tried to work in the way set before me by the Lord.

It has been presented to me that had you loved your neighbor as you loved yourself, you would have given Brother Pocock work. Helping such ones has been laid out as the very work that is to be done by the children of God. The Lord of heaven allows those in need of help to be brought

before us, that He may test our love for Him and for His children. To bring blessings to others, to help the Lord's poor—this is the surest way of gaining blessings for ourselves.

If there is not work for Brother Pocock in Cooranbong, help him to find something to do somewhere else. Can he not be given work on the Sanitarium building? You would find that he would do faithful work. If Brother Pocock were here, he could find plenty to do; but it would cost much to bring him and his family over, and his children should have the advantages of the Avondale school.

Brother Pocock should be given a place in church work. Give him a part in the meetings. Give him some responsibility to bear in the church. He can render valuable help in the Sabbath school, but because he is a man who will not push himself forward without invitation, I fear that you may pass him by on the other side. You are to have a care over these precious souls, looking after their spiritual interests as well as their temporal interests.

My brethren, I want you so to do the work the Lord has given you that day by day you will be fitting yourselves for a place in the mansions that Christ has gone to prepare for you, in that land where there will be industries, where all will have something to do. I commit Brother Pocock's case to your careful consideration. I hope you will not sit at your tables, with food in abundance and to spare, without thinking of your neighbor, with no care as to whether or not he has work.

I entreat you, not for my sake, but for your own sake and for Christ's sake, to look into Brother Pocock's case, and give him work that he can do, so that he can earn money for the support of his wife and children. Do your duty in the fear and love of the Lord. Love your neighbor as you love yourselves. This is the commandment God has given.

I leave this matter with you. I hope that what I have written will awaken your sympathy, that you may see that God has given you something to do for Brother Pocock, and for others in a similar position.

Lt 106, 1902

Managers of the Signs of the Times

"Elmshaven," St. Helena, California

July 15, 1902

To those connected with the management of the Signs of the Times

Dear brethren,—

I was greatly pained to see on the first page of a recent issue of the Signs a picture of the birthplace of Shakespeare, accompanied by an article on Shakespeare. May the Lord pity our discernment if we have no better food than this to give the flock of God. It greatly distresses me

to see those in positions of trust, who should daily be gaining a rich experience, placing such matter before the people.

Behold, the tabernacle of God is with men, and He graciously condescends to dwell among them. Let those who are representing the truth for this time pray earnestly for clear spiritual discernment. Let them be sincerely jealous for the honor of the Lord God of hosts. Let them see the sinfulness of exalting such men as Shakespeare, calling the attention of people to those who did not in their lives honor God or represent Christ.

The men in responsible positions in God's work need to be renewed in the spirit of their mind. Let them lift their voices against the worship of human beings, giving honor to whom honor is due. The men who edit our papers need the divine touch. They need the unction of the Holy Spirit.

I felt grieved and heartsick as I looked at the representation on the first page of the Signs to which I have referred. I asked myself, "What do these things mean?" I was so distressed in mind that I became sick in body. I went to bed at eight o'clock and slept for a short time, about an hour I think. Then I seemed to be standing before those in responsible positions in the Pacific Press, bearing them a message. The Spirit of God came upon me, and I could not forbear speaking. I cannot now write all that I said. I asked, "Where is your spiritual discernment or your good judgment, that you should thus sow tares among the wheat? Nothing is to appear in our literature that does not represent truth and righteousness."

We have put forth earnest efforts to direct the minds of our young people in Oakland into right channels. At times they have been severely rebuked for yielding to pleasure-loving, departing from the straightforward course of action that heaven approves. But what can I say when our papers pass such encomiums on men who did not glorify God in life or character? Think you that such representations will help the youth to walk in the narrow path of holiness?

I do not see how a representation such as this, or such as that on the first page of a recent Review and Herald—the picture of an idolatrous shrine—can be any spiritual help to our people.

I feel intensely desirous that every word that is published by our people shall reflect light that will pierce through the dark shadow of Satan. Put in our papers the encouraging experiences that show the goodness and love of God in His dealings with His people. This will strengthen and cheer them. Make straight paths for your feet, lest the lame be turned out of the way. Keep the warning message of truth before the people; for the end is at hand. We are to cry aloud and spare not. Some will pay no heed, but others will repent and be converted.

Some things of great importance have been presented to me, but I have not the strength to write them this morning. When I attempt to do this, such an intensity of feeling comes over me that I am obliged to stop.

We need, O so greatly, keen discernment and clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time are to be proclaimed through our papers, and into these papers we are to bring all the spiritual power that we can.

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos—the gospel that is termed, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass.” “Blessed is he that readeth, and they that hear the words of this prophecy; for the time is at hand.” [Revelation 1:1, 3.]

We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter.

“Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

“And I beheld, and lo, in the midst of the throne and of the four beasts, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels, round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” [Revelation 5:6-13.]

We have a most important work to do—the work of proclaiming the third angel’s message. We are facing the most important issues that men have ever been called to meet. All should understand the truths contained in the three messages; for they are essential to salvation.

My brethren, will you not give the flock of God bread, and not a stone? Never print in our papers a word that will lower the standard that God expects His people to meet. Call no man brilliant who has not the wisdom to choose the Lord Jesus Christ—the light and life of the world. The excellence of a man is determined by his possession of the virtues of Christ. Let us not look away from Christ to sinful human beings. The truth must be kept before the people. The standard of purity, temperance, and holiness must be uplifted.

It is impossible to say to what lengths the printing of such illustrations and articles would carry you. The paper would do as much and more good if less room were given to illustrations.

I was instructed to say that you could give a glowing description of Satan. You could speak of the greatness of his intelligence and power. You could charm the sense of those who read the Signs with this subject. But we know that it would not be right to do this.

I desire to place this matter before you as soon as possible, therefore I cannot take time to write fully on the matter. I am instructed to say that you have dishonored God. You did not mean to do this, but you have done it.

Lt 107, 1902

Those connected with the Work at Nashville

“Elmshaven,” St. Helena, California

April 5, 1902

To those connected with the work at Nashville

My Dear brethren,—

You are engaged in an important work, and the Lord calls upon you to take heed, to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the beginning, the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work in Nashville, and that He will help every one of you if you will co-operate with Him.

The Lord desires you to move onward and upward. He calls upon you to be careful to take the right path. “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.]

“The path of the just is as the shining light, which shineth more and more unto the perfect day.” [Proverbs 4:18.] “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is

the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” “They shall walk, O Lord, in the light of thy countenance.” [Psalm 32:1, 2; 89:15.]

Do you understand the question that the lawyer put to Christ, “What shall I do to inherit eternal life?” Christ laid upon the lawyer the burden of answering his own question. “What is written in the law? How readest thou?” He asked. “And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?” [Luke 10:25-29.]

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed and left by the roadside, wounded and dying. “And by chance there came down a certain priest that way.” Did he help the one so sorely in need of help? No; “he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three,” Christ asked, “thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [Verses 30-37.]

This Scripture certainly outlines our work, without any question.

“Faith without works is dead, being alone.” [James 2:17.] When the Lord created trees, He commanded them to bear fruit. And Christ said to us, “Herein is my Father glorified, that ye bear much fruit.” [John 15:8.] Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul.

When Jesus would prove to John the Baptist that He was the Messiah, He said to John’s messengers, “Go, and show John the things which ye do see and hear; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.” [Matthew 11:4, 5.] The fruit that He bore in His life was His answer to John’s question.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [Luke 10:27.] These words are to be engraved on the tablets of the heart. In the sight of the world, it is going to extremes to love God supremely and our neighbor as ourself; but this is what God requires. He says to us, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light. ... Dearly

beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. ... For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” [1 Peter 2:9, 11, 12, 15.]

The plans and counsels of God’s workers are to be thoroughly sifted from the chaff of worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticizer greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers. The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in most terrible danger. Not a vestige of avarice or a sign of greed will be seen in the life of a Christian gentleman. He will not do one fraudulent action.

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen? No; it is unseen. It is the consecrated mind, placed wholly on the Lord’s side.

Those who work in the Southern field, a field so difficult and so poverty stricken, need constantly to receive grace from on high. They need a power out of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from Him.

I have not written to you before because I have not been able to. I have been under a heavy strain. My mind would not let me rest. But at last my brain gave out. I suffered great pain in my head and eyeballs. I have not yet fully recovered and cannot endure much taxation. I am sleeping better than I was, but cannot find the rest that I need so much, because I have so much writing to do.

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, “What shall I do?” when a little bird hopped on to the windowsill and poured forth from his throat such a flood of song as set my heart free for a time. I believe that the bird was God’s messenger to me. I am determined to put my trust in God. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor.

Lt 108, 1902

Faulkhead, Brother and Sister [N. D.]

“Elmshaven,” St. Helena, California

July 14, 1902

Dear brother and sister Faulkhead,—

I was glad to read the letter that Sara received from you in the last mail. I will now try to write you a few lines, my dear brother and sister, whom I love and respect in the Lord. I thank you for the picture of your family. It is so lifelike that I felt almost as if I could speak to you. After the picture came, Sara laid it carefully away, thinking that I had seen it, and I only saw it recently, a few weeks since.

The Lord is very good to us. Thus far, we have been favored with much fruit from our orchard. Last year we had scarcely any. We laid out much labor on the orchard, but the late frosts killed the fruit just as it was forming so that we had very few prunes and very few apples. This year the prune trees are loaded, and we have had to buy large quantities of rope to tie up the branches so that they would not break under their burden. In spite of our care, some of the branches have already broken.

I feel very grateful to my heavenly Father for His goodness and His rich grace. I am doing all the work that I should do in speaking. We had an important meeting here a few weeks ago. Judge Arthur and his wife from Battle Creek were present. I had much to say in regard to the way in which the work for this time should be carried forward. The Lord helped me as day by day I spoke to the large congregations before me. I spoke several times during the week, and once on the Sabbath, and each time the Lord gave me words for the occasion.

After this strain, I felt the reaction somewhat, but I soon recovered. Last Sabbath I spoke in the Sanitarium chapel to a room full of people. Many of the patients were present. A brother and sister from Salt Lake City, who had never heard me speak, stayed over on purpose to hear me.

Sunday morning, Brother James, Sara, two of Brother James's children, and I rode seven miles up Howell Mountain to get cherries—small, black ones, which were given us for the picking. Several others besides us were picking from the trees. The platform wagon was drawn under the trees, and Sara and I stood up on the seat and in this way reached the cherries. I picked eight quarts. We took home a large box of the fruit and put up thirty-seven quarts. So you see, Sister White is not decrepit yet.

I had been writing so continuously that I feared for my brain. This is the reason I went cherry-picking; and the change did me good.

Next morning, at half past six o'clock, I met a large number of the brethren and sisters in the Sanitarium chapel. I had promised to talk to them on the importance of taking our children from the public schools and putting them in church schools where they can be given an education in Christian lines. The Lord helped me to speak. You will have an opportunity to read what I said;

for Brother Crisler reported my talk, and I will send you a copy.

Tuesday morning I was sent for to come to a committee meeting that the brethren were holding at the Sanitarium. I asked them what points they were considering, that I might know what to speak to them about. They did not tell me, and I then went on to tell them that during the night I had not been able to sleep. I had seemed to be in a committee meeting speaking to those present, giving them the instruction given me in reference to the work of our ministers and physicians and the necessity of reaching a much higher standard and of bringing more spirituality into the work. I spoke of the need of our ministers' being free from business details, that they might go out to give the message of present truth to those who have not heard it; and I made special mention of Elder Corliss's work.

The brethren told me that what I said was just what was needed; for they had been considering these very points. The meeting was reported, and I will try to see if a copy can be sent to you.

God is the Giver and Preserver of life, and He has a deep interest in us and our happiness. He does not want any of us to be presumptuous. He desires us to appreciate the life that He has given us. He desires us to understand that we do not glorify His name when we take on so many burdens that we are over-taxed, and, becoming heart-weary and brain-weary, chafe and fret and scold. Let us never, never abuse the precious gift of speech by finding fault or by giving expression to gloomy sentiments of unbelief.

The Lord has instructed me to say to those who are in His service that they are not to venture to tax their strength too severely. Those who do this, taking burdens that the Lord does not wish them to bear, will make a failure of their work. Take only the responsibilities that the Lord gives you, trusting in Him, committing the soul to Him as unto a faithful Protector and Helper. Do not imperil your lives in the effort to do something that you suppose is your duty. Thus, perhaps, by your death, you will make a gap that the Lord does not want made. Keep the heart pure and sweet and truthful and sympathetic. This will be best for all with whom you are connected.

Mothers should not accept responsibilities in the church that will lead them to neglect their children. Let every mother do faithfully the work given her in the church in her own house, fitting her children for a home in the courts above. The mother who walks with God will understand when she can safely engage in church work.

We are commanded in the Word of God not to forsake the assembling of ourselves together. Communion with those of like precious faith is a source of strength and blessing. It gives opportunity for an exchange of Christian experiences and is a means of increasing piety. It is the divine means of strengthening those who are weak in the faith and of converting those who know not the truth.

We are to grow in grace and in a knowledge of divine things, ever ready to impart to others, letting our light shine forth in clear rays. Our time is the Lord's, purchased at an infinite price.

The talent of speech is His, entrusted to us for the help and blessing of those around us. It is left with us to decide whether we shall speak words that will honor Christ, or words that will be a hindrance both to us and to those who hear. The conversation of the one who is truly united to Christ will be far superior to worldly chit-chat. His words will show that there is an unmistakable line of demarcation between him who serves God and him who serves Him not.

Fidelity under trial results in attributes that are well pleasing to God. It is a savor of life unto life to those with whom we labor. Our words are not to be of a kind that harass and provoke. The words and works of the true Christian are helpful and uplifting.

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon you to bring His grace into your service, into your thoughts, your words, your deportment. Do not leave your religion at home. After communing with your heavenly Father, praying for grace and strength for the day, do not go to your business with a surly, dictatorial, overbearing spirit and a sour, disagreeable countenance. You are to exert a holy influence, because you are Christ's representatives. You are to fill the room where you are with a fragrant influence that is a savor of life unto life.

You are to treat with Christian courtesy all with whom you have business dealings. Unless you do this, you can never be fitted for the heavenly courts. Remember that angels are recording your words and actions, and even the expression of your countenance. By revealing Christlikeness in business dealing, you will do more for the Lord than by teaching a class in Sabbath school each Sabbath.

The Lord hears the petitions of His people when they mean what they say and when they reveal a determined purpose to live in harmony with their prayers. But He cannot honor those who get up from their knees and go to their business to speak harsh, angry words, which are entirely out of place, even supposing that the one to whom they are spoken is in the wrong.

There is no reason why we should speak and act in an unchristlike way because an error has been made. Thus the wrong is aggravated. Let no one, because he is master of the situation, feel it his privilege to lord it over those who are serving. Thus is aroused in them a spirit of retaliation, causing them to lose confidence in us as Christians.

The Lord requires us to bring our religion into our business life as verily as into the assembly for His worship. How does He regard the testimonies borne on the Sabbath by those who during the week left their religion out of their work and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words?

Those who control others should first learn to control themselves. Until those in responsibility learn this lesson, they cannot act the part of a Christian in their work of overseeing others. They are to abide in Christ, speaking as He would speak, acting as He would act—with unfailing tenderness and compassion. They are not to think, because they are in a position of

responsibility, that they are at liberty to bear down on those connected with them. To the one who manages, God has given a measure of power, but this power he is to exercise in a pleasing and agreeable manner.

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray to the Lord most earnestly for His grace. Before they enter into the business of the day, let them make a solemn pledge that they will not abuse the gift of speech by speaking harshly to those who come to them to receive directions. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to His commands. Let them submit to Him in all things and make a solemn covenant with Him that they will set a guard over the door of their lips, remembering that they are representatives of the heavenly kingdom, and that, therefore, they are to live lives of a higher order than the worldling who has not received Christ. Let them remember that they are living epistles, known and read of all men. They are to be one with Christ, ever looking to Him, and from Him receiving strength for every conflict.

O what a power for good a converted man—transformed daily—can exert to bring blessing and gladness to the world. When the church is imbued with the spirit of obedience and love, the members will exert in the world a saving influence, and God will withhold from them nothing that will crown that influence with success and victory. Men and women are His agencies for the salvation of souls. Those who are filled with an earnest desire to draw sinners to Christ have the sympathy and co-operation of the heavenly universe.

True Christians are just what the name signifies—Christlike in character. God says of them, “This people have I formed for myself; they shall show forth my praise.” [Isaiah 43:21.] “They are my witnesses, my chosen representatives in an apostate world.”

The message of John the Baptist is to be reiterated: “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] From sanctified lips are to fall the words, “Let the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with His glory.” [See Psalm 67:3; 72:19.]

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a tear, not a sigh escape His notice. Did not Christ come to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters?

“The elders who are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.” [1 Peter 5:1-3.]

In the charge to feed the flock of God there is a threefold duty. "Feed the flock of God"—by preaching to them His Word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock"—following Christ in self-denial and self-sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them with human tests. The truth of God's Word is to be the test.

I have not written to you before because I have not been able to. I have been under a heavy strain. My mind would not let me rest. But at last my brain gave out. I suffered great pain in my head and eyeballs. I have not yet fully recovered and cannot endure much taxation. I am sleeping better than I was but cannot find the rest that I need so much, because I have a great deal of writing to do.

I am sitting in my room on Sabbath morning thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the windowsill and poured forth such a flood of song as set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in the Lord. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor.

Lt 109, 1902

Starr, Brother and Sister [G. B.]

Camp-ground, Petaluma, California

June 12, 1902

Dear brother and sister Starr,—

We received your letters yesterday. We should all be much pleased to see you and to have you labor with us. I am glad that you have been at Ballarat, where you could be with Brother and Sister James, and the other members of the little flock in that place. There are some places that seem to be much less favored than others. I think that Ballarat is one of these ill-favored places. May the Lord in His great mercy work in Ballarat.

I often think of all the workers in Australia. I should be much pleased to be there again, if it were the will of the Lord. I have no desire to be anywhere, except where the Lord desires me to be. We are now in a lovely place, near St. Helena. The scenery is beautiful. The house is surrounded by ornamental trees, flowering shrubs, and large rose bushes. It is a place that just suits me. Nature's loveliness is very enjoyable to me.

About two weeks ago we received a letter from your sister Hiva. She is in Southern California. I think she writes well. I shall try to answer her letter.

I am now in Petaluma, a constantly growing town of considerable importance, attending a camp-meeting. For many years our people have labored very little in Petaluma. Only about twelve Sabbath-keepers are living here. Thus far our meeting has been a very good one, and has created an interest among the people. During the day and in the evening the congregations have been large. We believe that the meeting will result in great good. Much has been accomplished for our own people. They are deeply interested in obtaining a clearer understanding of the truths that we believe. They have been studying Bible principles upon which to build. Elder A. T. Jones says that the testimonies given by our brethren and sisters in the social meetings are the best that he has heard in any camp-meeting he has ever attended.

During this meeting the Lord has greatly strengthened me. I am of good courage. I will send you some of my talks, if they can be written out in time. I have never in my life worked more intensely than I have since my return to America. I have felt the Holy Spirit of God resting upon me. I long to have God's presence abiding with me constantly.

Yesterday we listened to a talk from Brother W. S. Sadler. I was sitting on the stand in a position where I could see his face. He stood a little back from the front of the stand. His talk was good. He spoke earnestly, and right to the point, on the medical missionary work that the church in San Francisco is doing, and the work that it desires to do. In that city we have a large church building, under which is a roomy basement. A portion of this basement is used for church-school purposes. The brethren have decided to utilize the remainder of the room for a medical dispensary. They have ample space for the dispensary and treatment rooms. Here they expect to give medical treatment to those who are too poor to go to one of our sanitariums. The workers will also give instruction in regard to the care of the sick. Brother Sadler related some touching experiences.

I was then called upon, and gave a short talk in regard to the intimate relationship existing between the medical missionary work and the gospel ministry. They are bound together in sacred union and are never to be divorced. The principles of heaven are to be adopted and practiced. I also related some of our experiences in doing medical missionary work in Australia.

After I had spoken, a call was made for means to finish fitting up and furnishing the basement, preparatory to beginning the good work of helping the suffering ones so much in need of help. I understand that over four hundred dollars was given. Thus it is in this country. The brethren and sisters in every Conference are constantly drawn upon for funds. Continually there is some call for means.

During the past two years a good work has been going on in San Francisco. Over two years ago a hygienic restaurant was opened there. This enterprise has met with much success. The interest in that city to hear the truth is excellent. Every lever that can be used is now being used to work San Francisco. We must make haste slowly, however, because of a lack of means. If we could secure loans, we would do so, and thus advance the work more rapidly.

Since the vigorous campaign for the sale of Object Lessons began, my other books have not had a very large sale, and my income from this source has been greatly decreased. This has made it necessary for me to borrow money. We left nearly three thousand dollars in the Australasian institutions. This is still our own, but we do not desire to withdraw it while it is so much needed there. We thought it necessary to borrow one thousand dollars from the bank at eight per cent interest. I had just put my name to the papers in order to secure this money, when the mail came, bringing a letter containing a draft for an amount sufficient to meet our needs. The loan was made at five per cent interest. I thanked the Lord for this money, because we did not desire to borrow from the bank if we could avoid doing so.

We shall have sufficient means for the present; for on my place there is considerable fruit—prunes, grapes, and olives—which we can sell. Last year our vineyard did not bear very heavily, and our prune orchard yielded only a few prunes—about a hundred pounds when dried. Just as the fruit was forming, a heavy frost killed nearly all of it. This year we shall have more grapes and an unusually large yield of prunes. The prune trees are so heavily loaded that we have to tie up the branches with ropes, and prop up the larger limbs, in order to prevent them from breaking.

We have placed our trust in the Lord. When my books sell more freely, we shall have more means with which to help carry forward the Lord's work. O how I long to see His work advancing as rapidly as it should be advancing! If only we could put into circulation some of the means lying idle in banks and invested in unnecessary houses and lands, what a blessing it would be to the cause! How much more quickly the light of present truth would be diffused throughout the world!

In the twelfth of Luke are lessons that we need to learn. This Scripture lays open before us the sin of covetousness. We must arouse our people in regard to their duty to sell the houses and lands that they do not need. Let us not forget the Savior's instruction, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." [Luke 12:33.]

The Lord Jesus bids those who are accumulating riches for selfish ends to lay up treasures in heaven. "Lay not up for yourselves treasures upon earth," He pleads, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Matthew 6:19-21.]

O that the money now tied up might be put into circulation! There is not a dearth of means among our people. The Lord is soon to come. Let us closely examine ourselves. Are we ready to meet Him, our Saviour, with joy, and not with grief? The holding of means for selfish purposes results not only in eternal loss to the holder, but in great hindrance to the progress of the message that should be speedily carried to those who are still unwarned. May the Lord's people honor Him, that He may strengthen, bless, and honor them.

Lt 110, 1902

Paulson, David

“Elmshaven,” St. Helena, California

July 7, 1902

Dr. David Paulson

My dear Brother in Christ,—

Your letter of June 1 has been read by me today. It was put into my hand this noon. I am pleased with the sentiments you express, and I know that every word is truth. Much more should appear in our publications on the subject of marriage. I think that your article is excellent for the Review. I will try to prepare some short articles for the Review on this subject, besides the one that I furnish each week. Although I have not published much on this point, I have done a great deal of personal labor along this line.

When I have a little more time, I will try to write you some things that I have not had time to write out as carefully as I desire. I am afraid to speak as I wish to speak, fearing that I may be misunderstood.

Brother Paulson, pray most earnestly for Dr. Kellogg. He is going directly contrary to the light that God has given in regard to the building of smaller sanitariums. The evils of erecting a very large sanitarium in any place should be fully understood. The Lord has revealed to me that if, in the place of having one mammoth sanitarium in Battle Creek, smaller sanitariums could be established in several cities, His name would be glorified. The centering of so much in one place is contrary to God's order. Small plants should be started in many places.

Dr. Kellogg has told me that in many respects it would be an advantage if the Sanitarium were in some place out of and away from Battle Creek. “The climate here,” he said, “is unhealthful for very many. If these sanitarium buildings were not in existence, I know what I would do. I would find a better climate and establish the institution there. I would have fewer buildings and more land. I would arrange for the sick to live out of doors much of the time, where they would be surrounded by the beauties of nature.”

Dr. Kellogg has had an opportunity to carry out these plans. But in the place of erecting smaller buildings with less taxing labor and less expense, I understand that he has greatly enlarged the main building. I know that to do this is not a manifestation of the wisdom of God.

Dr. Paulson, it is time for us to think soberly. Taking all things together, we should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think if there were more praying, more earnest study of His ways and purposes for the advancement of

His work, we should see the brethren taking a course altogether different from the course that they are taking. The showing would not be that which we now anticipate.

The rebuilding of the Sanitarium in Battle Creek will result in attracting many more of our people to that place, besides keeping there many who are ready to die spiritually, when the warning has been repeatedly given that their salvation demands that they get out of Battle Creek. Why have they not heeded God's messages of warning? If the immense medical institution in Battle Creek had been divided, and several smaller institutions established in other cities, not so many of our people would congregate in one place, and God would be honored.

The Lord has presented before me very many fields in which we have no sanitariums. Medical institutions are to be established in many places. In every city the gospel of Christ is to be proclaimed. The brethren in charge of the work should now be making arrangements to do the work that must be done in places where nothing has been done. Camp-meetings must be held to open the way for our workers. In our camp-meetings, earnest efforts should be made to arouse the people. The best ministerial talent must be obtained for these meetings. The third angel's message is to be presented in its fulness, including the testing truths of the Sabbath question.

In our camp-meetings, let the people who are unacquainted with the truth be taught in regard to the revelation that Christ came to the earth to give to His servant John on the Isle of Patmos. His coming is clearly described in the first chapter of Revelation. Of the words spoken by the divine Teacher, John says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ... I was in the Spirit on the Lord's day"—God has one specified day, the seventh day, that He has sanctified and blessed—"and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches. ... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." [Verses 3, 10-13.] Read the whole chapter.

I wish to emphasize the point that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him "the things which are, and the things which shall be hereafter." [Verse 19.] And He said unto him, "What thou seest, write in a book, and send it unto the seven churches." [Verse 11.] The light was not to be hidden under a bushel. <The number seven represents a perfect whole.>

In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it. As

a people, we claim to be giving the third angel's message to the world. But many are smothering this message. O how God's plans have been turned aside for the plans of men!

What a pity it is that the proclamation of the third angel's message has not yet begun in many fields! For years the Lord has kept before His people the necessity of entering new fields. O that God would work! O that He would bring to life and energize the dead, dry bones of the house of Israel, by breathing the Holy Spirit upon His people!

There is much that I now feel it my duty to present not simply to Dr. Kellogg, but to our people, in regard to the great and solemn truth for this time, which is to go to every nation, kindred, tongue, and people. If those in charge of our medical work had realized their obligation to God, if they had spent a large portion of their time, energies, talents, and means in doing true medical missionary work, through this agency carrying the gospel to all nations, kindreds, tongues, and peoples, the spiritual condition of Battle Creek today would not be what it is. The people of that city are not led to have faith in the doctrines that we claim to believe and advocate; for our works there bear a more weighty testimony than our words. God notices all this. In the scales of His sanctuary He is weighing not profession, but character—intent, motives, purposes. In the day when God renders to every man according to his works, it will be found that the destiny of each worker will be decided by the principles and motives that guided him during this life.

By their latest movements in Battle Creek, the brethren have been divorcing themselves from the Lord God of heaven and linking up with unbelievers. Those who are known to be transgressors of God's law hold a place as counsellors in regard to the working of the Sanitarium that was established for the express purpose of proclaiming to the world the last message of mercy. How much is the world hearing of the warning?

Are we spiritually blind? Can we not see what is coming on the world? Shall we allow ambitious projects to take the throne? I answer, in harmony with heaven, God forbid. We are not to bind up with those who have no faith in the truth for this time.

A Separate People

I would not write these things, but I am instructed to place the matter before our people as it is. We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches. Why are our sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the fact that we are living amid the perils of the last days?

I am instructed to tell our people that it will be necessary for them to give all that they can spare of their means for the establishment of sanitariums that will do the work which the Lord says

must be done. These sanitariums are to be under the supervision of men who are controlled by the Holy Spirit, men who will carry out, not their own plans, but the plans of God.

Well, where shall I stop? There are grave questions to be settled. In many things God's people are certainly being misled. Not all in positions of responsibility in the cause have been working on right lines. In some respects their minds need to be remodeled. It is essential that the men now called upon to bear responsibilities in the Lord's work be men untainted by selfishness. We must cleanse the camp. We must purify our own souls. May the Lord help us just now, that we may not sell ourselves to the enemy. May He help us to refuse to link up with worldlings, or to follow worldly policy plans, that we may not become changed in faith or principle.

We are to co-operate with the Lord Jesus in the great work of presenting the truth for this time to the people of the world. We need health, we need fortitude; we need a pure, unadulterated faith in the gospel message. We need to study the book of Revelation, especially the important messages that are to be borne to our world. When, if not now, are these messages to be given?

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederacy with those who have not wisdom to discern the claims of God, so plainly set forth in His law.

The Sabbath is the sign between God and His people. Please read the last seven verses of the thirty-first chapter of Exodus. What could be more definite, more decided, than this? As a people we are to keep ourselves separate from the world. We are to enter into no confederacy with those upon whom for years the light of truth has been shining, but who have not walked in the light. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for the people who are to be so severely tried.

It is time that we planted our feet upon the Rock of Ages. To give the impression that our faith and our religion is not a dominating power in our lives is greatly to dishonor God. Thus we turn from His commandments, which are our life, and deny that He is our God and we His people.

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness.

Help to be Given to Foreign Missions

A great work is to be done by true medical missionaries. They are to be wide awake and vigilant. They are to fight manfully for God, having on every piece of the Christian armor. They are to be loyal to their Leader, obeying His commandments.

Medical missionary work has been presented as the entering wedge of present truth. It is by this work that hearts are reached, and those once prejudiced are softened and subdued. This is the work that is to be done today.

In due course of time, a sanitarium will be erected at Berrien Springs, not to compete with any other sanitarium, but to help to represent our work in clear, straight lines, and to give the students an opportunity of learning how to care for the sick.

Those in the home field are under a solemn obligation to support foreign missions, providing means for the establishment of the interests that are positively essential to give character to the work. Those who do not know the truth cannot be expected to support the missionaries who labor among them. Surely those who have become established in the truth are not so dull of comprehension as to suppose that those who for the first time hear what to them are strange and mysterious doctrines will take hold readily of unpopular truth and will support the work, building houses of worship and establishing sanitariums and schools.

How does God regard those who send His servants into a barren field without one implement with which to work? Shall the messengers of God, sent with strange and peculiar doctrines to a foreign land, be left to make their own way, to support themselves and the work? God forbid! If God spares my life to bear my message to our people, the experience of the workers in Australia will never be repeated in any missionary field. <It is a sad thing how hard the work was made with very little means to carry this important work in new fields.>

I am instructed to set this matter before all our people—not merely before a few—in its true light. We are to know from henceforth how to use the talent of means more wisely than we have done in the past. God's money is not to be expended to indifferent ends. Let there be <less display and> more praying, more sanctified planning, and less show—fewer expensive buildings. This will testify that we believe that we are living near the close of this earth's history.

Our people in the home field have been doing a good and grand work in lifting from God's institutions in foreign fields their burden of indebtedness. God will greatly bless them <in doing this work.>

A Decided Message

Those who love power and seek for prominence will have many hard battles to fight, and they may be taken off the field wounded. He who is opposed to the righteousness of Jesus Christ will be opposed to the right of private judgment and will make it hard, very hard, for himself and for others.

A thorough acquaintance with the Scriptures is our only safeguard against the seductive errors that Satan will bring in to deceive if possible the very elect. The Holy Spirit's teaching is God's

means of enlightening the minds and purifying the hearts of His people, guiding them in duty, shielding them from danger, keeping them in the fear and love of God and in patient waiting for His appearing. No one is to say in his heart, My Lord delayeth His coming. We are not to speak a word that will lead any one to think that our faith is decreasing. We are to do nothing to weaken the confidence that ought to be strengthened, nothing to bewilder minds that ought to be enlightened by the truth in regard to their position as transgressors of God's law. We are to stand before God with fear and trembling for what is coming upon our world. I am afraid of men who rely upon their own wisdom, paying court to those who are opposed to the laws that govern God's kingdom, lessening the influence of the truth.

Everything is to be shaken that can be shaken. God is going to shake the heavens and the earth. He declares, "Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." [Isaiah 13:13.] Deep and solemn truth must now be proclaimed to prepare the way of the Lord. We are not to pay court to wealthy men in order to receive their help. We are not to yield to the temptation to obliterate the distinctive features of the message that is to be proclaimed to arouse the world from its deathlike slumber.

I have a message of great importance for all: Be afraid of men who rely in their own wisdom, their own good works, and who give the impression that Seventh-day Adventists have entirely changed the principles they once held. Some will never forget words that have been spoken which show a lack of faith in the truth we advocate <in our publications and in our ministry.>

Our message is to be proclaimed with a loud voice, with power and assurance. In a most decided, positive manner we are to show that we have not changed our faith. Do not make it appear that there is no difference between him that serveth God and him that serveth Him not. Build yourselves up by increased purity of faith and Christlikeness of character, increasing in the knowledge of God and of Jesus Christ, who is our righteousness and our sanctification. Let us show that we are a people who keep the commandments of God and have the faith of Jesus Christ. Let the truth abide in the heart. Christ declared, "I sanctify myself, that they also might be sanctified through the truth." [John 17:19.] Keep yourselves in the love of God by hearkening diligently to His commandments, looking for His keeping power, His mercy, expecting salvation through His grace.

Lt 111, 1902

Ryan, Brother

"Elmshaven," St. Helena, California

July 22, 1902

Brother Ryan,—

I desire to write you a few words. Where are you, my brother? Are you still at the Sanitarium farm? Let me hear from you. Is your faith in the Word of the Lord growing stronger and still stronger, or is it the opposite of this?

This is a time of the greatest wickedness. The faith of every one will be tested and tried to the uttermost. We hope that you are not in any way discouraged; for it does not pay to be discouraged.

Christ has given the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] My brother, let nothing keep you from complying with these conditions. Jesus never forsakes any soul who loves Him. Cling to the Lord Jesus; for He alone can take away sin and give you His righteousness. Let no temptation take you unawares.

We have the truth, precious to us in its sanctifying power. If your hands have become feeble, if you have let go your hold upon faith, grasp it again firmly, determining that even if you have to give up your life, you will not lose your faith. "Ye are not your own. ... Ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

All that Satan can do he will do to obtain the mastery. But those who daily exercise faith, believing in Christ's power to save to the uttermost all who come to Him, will be given power to become the Sons of God. The power of overcoming is with God. Man has strength only through Jesus Christ. "Let him take hold of my strength," the Lord says of man, "that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.]

Truth has eyes to see invisible things, a heart to feel their power, a head to plan for Christ, a tongue to speak for Him, hands to work for Him. Faith regards the blood shed on Calvary's cross as the only foundation for human hope and looks to it, laying hold on its efficacy, as the only safeguard against the destroyer. No victories ever won can compare in any wise with the victories of faith. My brother, never let go your hold upon faith. It may triumph amid discouragement, gaining victory after victory.

Please let me hear from you. As I do not know your address, I shall enclose this letter in one that I am writing to Brother Burden, and he will give it to you.

May the Lord God of heaven sanctify you unto Himself through belief of the truth, is the prayer of

Your sister in Christ.

Lt 112, 1902

Rice, Brother and Sister [J. D.]

“Elmshaven,” St. Helena, California

July 20, 1902

Dear brother and sister Rice,—

Be of good courage in the Lord. Put into your work all the enthusiasm that you can. Let your discourses be short. There are two reasons why you should do this. One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health. You should both labor to guard carefully your physical, mental, and spiritual powers. From all who see its importance, God’s work demands the very life, the highest powers of brain, bone, and muscle. But you must not be prodigal of your strength. You must not waste any of it in useless effort.

How does the climate of Petaluma suit you? I found it better for me than the climate of Healdsburg or St. Helena. Since returning from the camp-meeting, I have not slept nearly so well as I did while there. I have had much writing to do and many burdens to carry.

Judge Arthur and his wife have been here from Battle Creek. We had a very pleasant visit together. An important council was held while Judge Arthur was here. I attended several of the meetings. I had matters to read to the brethren, and I had to bear my testimony, as the Lord’s witness, to the things that He had presented before me. The power of God rested upon me.

The last time I spoke was at an early morning meeting. Judge Arthur was not present at the first part of the meeting. He was very tired and decided that he would not get up. But something seemed to keep telling him that he ought to attend the meeting, and he rose and dressed and came in. He said afterward that he would not have missed being at that meeting for a thousand dollars. The Lord was by my side, and He gave me tongue and utterance as I spoke in regard to the way in which, at this most important time, the work of God is to be carried forward.

I told the brethren that we are surely in great peril, but that God does not want His children—for this we are, the members of His family—left to become the sport of the enemy’s temptations. He does not want them to be overcome and perish. He wants every one to stand in his place. A thoughtful kindness runs through His enactments. He does not leave it optional with us as to how we are to treat our fellow beings, rich or poor. By divine authority, with gracious promises to the obedient, He enjoins us to be compassionate and merciful in our dealings with one another as His channels of mercy, His helping hand.

Each law of God is an enactment of mercy, love, and saving power. These laws, obeyed, are our life, our salvation, our happiness, our peace. “Great peace have they that love thy law, and nothing shall offend them.” [Psalm 119:165.]

Christ enshrouded in the pillar of cloud, guiding His people through the wilderness, is a beautiful illustration of God's mercy. Let us study the Old Testament. As we give it carefully study, we shall find living springs bubbling up where a casual reading revealed only a desert. Deuteronomy contains much instruction regarding what the law is to us and the relation we shall sustain to God as we reverence and obey His law.

We are God's servants, doing His service. Into the great web of life we are to draw no thread of selfishness; for this would spoil the pattern. But O how thoughtless men are apt to be. How seldom do they make the interests of God's suffering ones their own. The poor are all around them, but they pass on, thoughtless and indifferent, regardless of the widows and orphans who, left without resources, suffer, but do not tell their need. If the rich would place a small fund in the bank, at the disposal of the needy ones, how much suffering would be saved. The holy love of God should lead every one to see that it is his duty to care for some other one, and thus keep alive the spirit of benevolence.

But I will return to my subject, from which I have wandered. With what goodness, mercy, and love God lays His requirements before His children, telling them what they are to do. He honors us by making us His helping hand. Instead of complaining, let us rejoice that we have the privilege of serving under so good and merciful a Master.

Well, morning after morning I had important work to do in the meetings until all was said. Brother Clarence Crisler reported my talks, and in time they will be published.

The next Sabbath morning I spoke in the Sanitarium chapel. On Sunday morning I felt so worn out after so much speaking that I dared not tax my brain by writing; and we rode seven miles up Howell Mountain, to a cherry orchard, in which there are several trees of small, black cherries. Brother Leininger's son-in-law lives on the place, and he told us that for the picking we might gather as many of these cherries as we pleased. Our platform wagon was drawn under one of the trees; and standing on the seat, Sara and I picked the fruit, holding the branch with one hand, and picking with the other. I picked eight quarts. We took home a large box of fruit, and that afternoon Mrs. Nelson put up thirty-seven quarts. I found that the cherry-picking was a change and a rest for me.

The next morning, at half past six, I met with a number of the brethren and sisters in the Sanitarium chapel and spoke to them on the church-school question. I spoke for an hour. The next morning I was sent for to attend a committee meeting at the Sanitarium. The Lord gave me a message for those present in regard to the work to be done in Oakland and San Francisco.

I do not think that I can go to Petaluma at present. I may go after I have completed the writing on which I am now engaged. Lately I have applied myself closely to my writing, working early and late. At the same time the carpenters have been building a new room for me, and there has been much hammering and pounding—more noise than a brain worker desires. But nevertheless, I have kept at my writing. I thank the Lord that it is as well with me as it is.

I hope, my brother and sister, that you will be free in the Lord. Do personal work among the people. This, together with the work of the public meetings, will fasten the truth in hearts. Have faith and hope, and draw, yes, draw souls to the gospel banquet. We pray for you.

Give our best love to Brother and Sister Burr and to all the brethren and sisters in the Petaluma church.

Lt 113, 1902

Irwin, Brother and Sister [G. A.]

Petaluma, California

June 15, 1902

Dear brother and sister Irwin,—

We are attending the Petaluma camp-meeting. I have just come from the tent, after speaking for an hour. The tent was well filled. We have had a most interesting camp-meeting. But I went to the meetings only when I had a part to act; for to listen tires me more than to speak. I have spoken six times, besides giving one short talk on medical missionary work. This is the first time that I have attempted to speak to a large congregation since my severe illness. For a time my voice was so weak that when I attempted to speak, no sound was heard. I feared that I had lost my power to address the people and that I should never recover it. I thank the Lord that I now have my voice again and can speak without difficulty.

I and my workers are living in a rented house about five minutes' walk from the camp-ground. This house has a paddock and barn attached, so that we have a place for our horses. We pay seven dollars a month for the house. It has eleven rooms, and they are light and airy. I was never before so well accommodated when attending a camp-meeting.

It was in Petaluma that the first tent-meeting in California was held. As a result of that meeting, a goodly number began to keep the Sabbath. But from different causes, the number of believers has grown fewer, till now there are but twelve Sabbath-keepers in the church here.

For years very little has been done in Petaluma by our workers. It makes me very sad to think that this large town, so easy of access to San Francisco and Oakland, has been left unworked, as if it were far away.

The camp-meeting has made an excellent impression. We find here the best class of people to work for. And for many of them, it would not be difficult to keep the Sabbath. Petaluma is a place where a great deal of poultry-raising is done. With almost every dwelling-house on the outskirts of the city, poultry yards are connected. The houses are not built in terraces, but stand apart from one another, often surrounded by several acres of land. Poultry of all kinds is raised, and the eggs find a ready market in San Francisco and Oakland and are taken to the city by boat.

I write this that you may understand the situation. In poultry-raising many families find a means of livelihood, and these could not raise the objection that many raise to keeping the Sabbath—that it would interfere with their business. They could keep the Sabbath without fear of losing their employment.

We have a house of worship at Petaluma, small and humble, but neatly built, and situated in the best part of the town. If necessary, this building could be enlarged. The people who keep these chicken ranches are not so proud and ambitious that this humble house of worship would be beneath their ideas.

Our workers have received a good reception, and many of the people have become deeply interested in the truth. We hope to see a good work done in this place. Brother and Sister Rice and Brother Fero will remain to carry on the work after the camp-meeting closes. Brother Hibbard will also remain for a time. And Brother Beardslee, the one who sang so nicely for us at the General Conference at Battle Creek, will work in Petaluma for a while. They say that he is quite a successful worker.

We sincerely hope that the truth will find a lodgment in many minds. Many of the people are in humble circumstances, and they seem to be much more accessible than the people of some other places. The trial is now to be made as to whether they will take their stand on the side of Christ. We have faith that the Lord will work out everything to the advantage of His workers there.

I have borne a decided reproof from the Lord to the brethren here in regard to Petaluma's being left as it has been. It has long needed a camp-meeting, followed by earnest, personal labor among the people. My soul is filled with remorse—I cannot word it in any other way—that such places as this should be passed by. Once in a great while a minister has come to speak to the believers, but no effort has been made to place the truth before the people. Why Petaluma should have been neglected is beyond my comprehension. It is so near San Francisco, and yet it might be as far off as Africa as far as any effort to proclaim the truth in it is concerned.

A work is to be done in and around San Francisco and Oakland. The adjacent towns are to be worked. O, I see so much the need of our ministers getting the spirit of the loud cry before it is too late to work for the conversion of souls.

June 30, 1902

My brother, I hope that you have never entertained the idea that you were sent from America because you were not wanted here. I do not want you to think this; because it is not the case at all. I felt sorry to have you and the rest go. We needed all the strong, experienced workers, and we miss you. But you proposed to go and to take others with you, and we did not dare to say one word against it, fearing that we might interfere with the Lord's plans for Australia. We thought

that it would be selfish to hinder you in going. And I felt glad that you could go; for I thought that you would be a special help to the believers in Australia, and that because of your coming they would not feel our leaving so much. We believe that you are in an excellent field and that the Lord will give you signal victories.

When I left Australia, I really thought that I might be back in two years. But I may never see Australia again, though, if it were the Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well.

I must say a few words more. Please tell those who recently went to Australia from America that they must be very careful how they speak in regard to the work that has been done in that field. God will not be pleased if they send back to America words of gloomy unbelief. Please tell them not to open their lips in complaint, but to say, "What hath God wrought!" [Numbers 23:23.] He hath fulfilled His Word and set a table in the wilderness. Tell them to be discreet in what they say. By complaint and criticism they neither help themselves nor those who, in establishing the work, fought against great difficulties.

If the brethren who have lately gone to Australia would look at the proportionate advancement made in places in America where at the beginning there was nothing, but where the workers could more readily command means, their hearts would rejoice with great joy at what has been done in Australia. If they had exercised wisdom in writing about the work in Australia, if they had not spoken in so disappointed a way about their expectations not being realized, I think I could have secured means for the work in Australia. But the criticisms contained in some of the letters written in regard to the work that has been done in that field hindered our efforts to get help. They closed the door against help, preventing some from giving who otherwise would have given.

So long as those who wrote these letters were not to fight the battle of establishing the work, in the face of so much poverty and wretchedness, so long as they were entering into other men's labors, it would certainly have been to their credit to exercise discretion in speaking and writing about the work. The hardships had been borne by others, and delicacy and courtesy at least should have led them to be careful of their words. They entered into the labors of those who had fought the hardest battles and who had moved forward in spite of many difficulties and almost destitute of facilities with which to work. The difficulties have been overcome, and they should feel grateful for what has been accomplished. O silence is eloquence when it takes the place of complaint!

If these brethren had been in the work from the beginning, if they had taken part in the stern battles that have been fought, they would understand that nothing but the miracle-working power of God has accomplished the work that has been accomplished. We have seen His power as we have advanced from point to point, and we praise Him with heart and soul and voice. O how we

appreciated the loving mercies of our God as He led us on step by step. If these brethren had met to worship God in the loft of the sawmill at Avondale—a rough, rude room, stored with the school furniture—and in that disagreeable place had felt the power of God, going home with souls warmed with His love, they would appreciate every stroke that has been made, looking upon the work done with hearts welling up with grateful thanksgiving and joyous praise.

We were instructed to make a sample farm for the education of the inhabitants of Cooranbong, many of whom were begging and stealing for a living. When we first went to Cooranbong, we had to send to Parramatta for our vegetables. One day we received on the morning train a bag of cabbages and a bag of string beans. We put these in our storehouse. A few hours later we went to get some of the beans to cook for dinner, and we found that both beans and cabbages had been stolen. At another time a pan of bread was taken from our kitchen table. But this condition of things was changed long before we left.

We were directed, step by step, how to advance. Those who acted no part in this work have no right to open their lips in criticism until they go to some field as difficult as the Australian field was and carry forward a similar pioneer work.

Think you we did not do our best? We located our school where we were directed to locate it. The land was pronounced worthless, but the word came, “God can spread a table in the wilderness.” [See Psalm 78:19.] The providence of God was so manifestly revealed as we advanced, that I have not a shadow of a doubt that the loving heavenly Father was watching over us all the time. Such an experience I value more highly than gold and silver and precious stones. And should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong.

May White and I kindled the first fires made to clear the land on which my house was afterward built. There we pitched tents for me and my workers. We knew that by day and by night angels guarded our encampment so that no harm befell us.

Very soon after going to Cooranbong, we began to do medical missionary work. Sara was called to many places to treat the sick, and many of the cases were very difficult ones. This work opened many doors for us, giving us access to hearts. We brought the sick to our home and cared for them there; and the great Medical Missionary came into the home and blessed the care and those who cared for them. He went with the one who was called, often at night, to ride for miles through the woods to visit some suffering one. God was in this work. I praise His holy name.

Dora Creek and Martinsville and the other settlements in the woods, in which we labored, are dear to me. I hope that the most tender solicitude will be shown for the souls in these places, and that earnest efforts will be made to draw them to Christ. Much has been done in these places, and much more will need to be done.

Brother Irwin, have you visited Mr. Barnes, a farmer who lives in Martinsville? Before I left, I

thought that he was very near a belief of the truth. Search for these ones. The effort will not be in vain. I wish that you and Sister Irwin could visit Mr. Barnes and become acquainted with him and his family. I think he could be reached by the truth if earnest efforts were put forth to save him.

In Australia we gained an experience that enabled us to endure the seeing of Him who is invisible. When those who did not stand shoulder to shoulder with us in the pioneer work attempt to speak slightly of what has been done to advance the truth in Australia, I say, Step lightly. You are treading on hallowed ground. Christ and His angels have gone before us, and from the light given me by God, I know that He is going before the workers in New South Wales and in other parts of the field. He is with those who are building the Sanitarium and those who are opening up the health work in Sydney. He will reward those who have worked so long and so faithfully on the sanitarium building, investing in it all the means they have.

I have been distinctly instructed that no documents are to be signed that will place this institution under the control of those at Battle Creek. Under no circumstances is this to be done; for God will not be glorified by it.

The Lord gave His stewards in America opportunity to unite with Him in establishing a sanitarium in Australia and putting it in working order. But this they did not choose to do. The help that God designed should be sent was hindered, just as the heavenly prince sent to give instruction to Daniel was hindered by princes controlled by counter influences. But in spite of the vexatious hindrances, the will and way of the Lord will be carried out.

Angels of God have stood by the side of those who worked so nobly at Avondale. I thank the Lord that at the time when there was so great a dearth of means, we did not sit down and fold our hands, making no effort to advance. I thank the Lord that He put it into the hearts of our friends in Africa to help in time of need. And I shall never forget the faithful labors of Elder Haskell and yourself in collecting the means that enabled us to place the work where we could leave Australia to come to America at a time when my testimony was needed here. The Lord has been very good. As I think of the poverty, the scarcity of bread and clothing, and of the missionary work we tried to do, I look upon the whole matter as a wonderful thing. The work is an object lesson for all who enter new fields. Let all say, "See what the Lord hath wrought!"

A great work has been done, and a much greater work would have been done if the means had been sent from America that the Lord signified should be sent.

We loved our field of labor. But how many there are who, not having had the experience that we had, will judge our work superficially.

I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories. I say to all who visit there that the heavenly angels have walked over the grounds. I tell you this, Brother Irwin, for your encouragement. I know what I know of the

stately steppings of the Lord Jesus and His angels.

When we first came to St. Helena, we found things at the Sanitarium here in a bad condition. But matters are improving. Dr. Sanderson is practicing in San Francisco. Dr. Winegar is at the Sanitarium. She is a woman whose heart the Lord molds, and her work is genuinely good. Dr. Loper is here also. He has a kind, sympathetic spirit, with tenderness of soul, and humility of mind. O what a change has been wrought in the Sanitarium. The fragrance of a heavenly influence pervades the building. Good is the Lord, and greatly to be praised.

I am with you heart and soul, Brother and Sister Irwin. We desire to co-operate with you most heartily. The Lord says to His self-sacrificing workers, "Be strong, yea, be strong." [Daniel 10:19.] Be of good courage. The Lord is with you in your work. Not merely men, but angels are working. Move steadily forward. I have written as I have in this letter because I wish you to realize what God has done and will do. Walk humbly with Him. The Lord will be with you at every step if you will be with Him. Do all you do with an eye single to the glory of God. Every man and every woman is bound up and sealed with Christ. This seal they can break by their own course of action, but what a loss they will sustain in doing this.

We are all standing on holy ground. Christ will work with you if you will work with Him. Understand, my dear brother and sister, that you are very dear to me. So are Brother and Sister Kress. I will write to them in the next mail. I fear I cannot in this mail; for I have had many other matters to write, which have tried my soul. The intensity I have felt as I have written these things can never be expressed.

I will write no more now, for I have other letters to write to Australia. May the God of all grace be with you. Do your best, and God will expect no more.

In much love,

Your sister.

Lt 114, 1902

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

July 23, 1902

Dear brother and sister Burden,—

I meant to have written to you fully this mail, but I have had so many letters to write to others that you will have to be satisfied with a short letter this time.

I have begun letters to you no fewer than four times. But each time I would begin, the mail came,

bringing letters demanding an immediate answer, until my mind has been so burdened that I have not been able to sleep past eleven, twelve, and one o'clock. I walk the floor and ask the Lord to help me, and then after hours of distress, I am able to sleep for an hour or two perhaps.

I am so glad that you are making a success of the health-food work in Sydney. This is a very important work. Hold the position you have gained. Be sure to keep your hearts garrisoned by the Holy Spirit of God.

I must tell you that a very marked change has taken place in the Sanitarium here. For more than a year I carried a very heavy burden for this institution. We would speak on the Sabbath from the Word with the power of God and would learn afterward that at the close of the Sabbath a concert had been held, a meeting of the most foolish order, in which the nurses listened to unprofitable songs and engaged in foolish conversation. Thus the influence of our effort on the Sabbath was counteracted.

I felt that those connected with the institution could be of no help to it unless they took hold of true medical missionary work in connection with the gospel message. Medical missionary work is to be carried forward in connection with the gospel ministry and is to open doors for the entrance of truth. I feel so sad when I see those who ought to be zealous health reformers not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss.

We are intensely desirous that the Sanitarium shall recover from its spiritual declension. Brother Taylor and Brother A. T. Jones have worked hard to set things right, but this is not an easy matter. As long as Dr. Sanderson and his wife were in the institution, no reforms were made.

Dr. Sanderson left the Sanitarium, and then Dr. Loper came. He is a kind, tenderhearted man. Evangelistic work was done, and the foolish, trifling girls were separated from the Sanitarium. There is now a more heavenly atmosphere pervading the institution.

Dr. Winegar's presence in the institution is a great blessing. We appreciate her worth, and we hope and pray that she may be given grace to carry forward her work wisely and intelligently.

I bore Brother Nelson and his wife a direct, straightforward testimony from the Lord. She is now living in St. Helena. Brother Boeker also received a message from the Lord, and both he and Brother Nelson made a full confession. This has cleared away much fog.

I wish to inquire about a man by the name of Ryan, who used to work at the school. I hear that he has given up the truth. Can you tell me what is the matter? I believe that Brother Ryan is a conscientious man, but I am sure that he is set in his ways, and sometimes severe. I have written him a short letter, which I will enclose with this, as I do not know his address. I cannot bear to think that he will lose his soul.

We are now in the middle of summer, and during the day the heat is almost unendurable. The sun

seems to be like an open furnace. Next week I hope to get into the new room that is being put up for me over the kitchen. I like the climate of Cooranbong much better than the climate of this place.

I hope and pray that the Lord will bless you abundantly in your work in Sydney. I hope that you will have good health. Be assured that we pray for you and for those connected with you, that you may have wisdom to walk wisely in a perfect way. If ever there was a time when we needed to watch unto prayer, it is now. Sin has cast a dark shadow over the earth. In our work, we constantly meet with difficulties. But we can hope in God; for we have the assurance that He is light. He is the fulness of light. Through the clouds that darken our way there shine the precious promises that are the pledge of divine guidance, "I will bring the blind by a way that they knew not." "I will make darkness light before thee, and crooked things straight." [Isaiah 42:16.] "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] The Lord asks us to walk with Him, to cleave constantly to Him. If we follow Him in faithfulness, He will be our wisdom. Christ is the way, the truth, and the life. Let our faith grow stronger as we think of the tender watchcare of the Lord and His lovingkindness toward us. Our faith must pierce the cloud and reach to the light beyond. However dark the cloud, we should always see light on the other side. Our love increases as our faith becomes more certain; for we touch the Source of an abiding strength and confidence.

Connected with the Word of God, there is a key that unlocks the precious casket, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality.

I have written many letters for this mail and am very weary, so I will not try to write you more now. I will write again next mail if I can.

I send love to you all as a family. We miss you. I should be glad were you here. But you are needed where you are. Tell Sister Tuxford that I am glad she is with you in the work.

Lt 115, 1902

Those Laboring in the Southern States

"Elmshaven," St. Helena, California

July 25, 1902

To those laboring for the advancement of the work in the Southern states

Dear brethren,—

At the last General Conference, the past and present experience of Brother W. O. Palmer was presented to me. When I read, at the special meeting held in the Review and Herald chapel, the

testimony regarding the work of Brother Palmer, there were some things that I did not mention.

When Brother Palmer's case was presented to me, and I was shown his recent dangers—his having money and being so free in spending it—I was shown also that the Lord did not prompt the movements made to separate him from the Southern work. He was in need of much help from the Lord and was not prepared to wrestle with the temptations to which he was exposed by the changes made in his field and work. He did not, in the work that he was given, gain strength to resist temptation; his faith was weakened by the course of those in positions of responsibility, by their wrong methods, their disregard of God's law. The conduct of the managers at the heart of the work had a deleterious influence on him.

Position does not make the man. Every one must build aright from the foundation, bringing pure principles into every movement made. This is the education that should be given to every man, woman, and youth employed in the Review office; for this office is a sacred place, from which is issued the truth for these last days.

In such an institution there are many duties to perform, all necessary to the running of the establishment. Life in such a place is a network of duties. There must be brain workers to plan for the various lines of work. There must be apprentices who need constant teaching. There must be pressmen, and compositors, and many other different workers, or the work will not be done.

How important is the work of the one who stands as manager of such an institution! How necessary that he be a man led and controlled by the Holy Spirit, a man who daily receives wisdom from on high.

Upon the managers of our publishing houses there rests a great responsibility—the responsibility of doing their best to secure the physical, mental, and spiritual well-being of the workers, that God may be glorified.

At times in the past, Brother Palmer's chosen associates have been of a character to please his natural temperament. He has been very free with his money and has been sought after as, "hail-fellow-well-met." The righteousness of Christ has not gone before him, and the glory of the Lord has not been his rearward. There have been chapters in his experience that have nearly destroyed his physical health. But the Lord Jesus has traced the history of his case from the beginning as one whom He loves and pities. The Lord has thoughts of mercy for him and for all others in like circumstances.

Instruction was given me that Brother Palmer should be separated from his worldly associates; that unless he were placed under altogether different influences, he would be ruined; and that as he was called away from his work in the Southern field, without a proper motive, to take up work in the Review office, he should return to the work from which he was called.

The word given me was: "Take this young man as your son. Your mother's heart must adopt him

as one who will need your sympathy and watchcare. His soul is precious. He may be imbued with My Spirit, and enabled to accomplish a work of soul saving. You can be instrumental in helping him. Do not turn from him because he has weak points in his character. The example set before him by those with whom he has worked since he left the Southern field has been detrimental to his physical, mental, and spiritual life. He is erring, but he is beloved of God. He has traits of character which, if sanctified by the truth, may be of great value in my work. Guard him as you would your own son. He loves liberty and freedom. He must learn that the soul can find perfect liberty only in the realm of duty, and that this liberty is as much higher and more satisfactory than the liberty of this world, as the love from which obedience springs is higher than mere earthly love.

“When love for God predominates in Brother Palmer’s heart, when he renders full and willing obedience to the law of God, he will learn that this is Christian liberty, full and complete. This is the liberty of angels and of God Himself. In God’s commands, ‘Thou shalt,’ and, ‘Thou shalt not,’ there is no bondage, because the performance of duty is the natural outflow of the love that is the motive of right action.

“Both Edson White and Brother Palmer may become God’s servants, in the highest sense of the term.”

Those who obey the law of God know no hindrance to perfect liberty, because the life is bound up with the life of Christ. The law of God keeps the keeper of this law in perfect freedom. It is the preserver of liberty. No one feels the restriction of law as long as he remains within the sphere of duty. The moment that the law is broken, the liberty is lost.

The Lord of heaven has laws by which He governs His kingdom. But human beings have all the freedom they need. They have no excuse for tugging against restrictions. There can be no genuine liberty without perfect obedience to the law of God—an obedience so glad, so willing, that the restraint of the law is not felt. “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.]

God’s law is of heavenly extraction, born of divine love. Genuine love for God and man brings freedom and sanctification and a knowledge of Jesus Christ, the Son of the living God, and our example in all things. The law becomes the basis of the action of love. The stronger and purer this love, the more willing the obedience. Nothing trammels the liberty. The faculties of soul and body harmonize in love and perfect obedience.

We need to understand more perfectly the right relation of man to his fellow man. Many, even of experienced Christians, are placed where test and trial come to them. But because a man is placed in trying circumstances, this is not to be regarded as showing that he is not fitted for the work in which he is engaged.

Perhaps he has not as yet made any particular mistake. Then an emergency arises, and he moves

at a venture. And it may be that he makes a mistake. The Word of God speaks of sowing beside all waters, not knowing which shall prosper, either this or that. He feels the weight of his responsibilities, and in his effort to do his very best, he may move unwisely. Thus he fails to accomplish what he hoped to do.

Sometimes he is forced to make his efforts unaided, and with very little financial support. He plans, he devises, he gives himself heartily to doing the Master's bidding and promoting His glory. But the field in which he labors is poverty-stricken. Those for whom he works are poor. The field, neglected and unappreciated, has long been left unworked. He meets with many difficulties.

After years of self-denial and self-sacrifice, he has success in his work. Souls are convicted and converted. The Lord blesses him as he clothes the naked, feeds the hungry, and teaches the ignorant to read and write.

The men who have long neglected the barren field give him no encouragement, but watch for flaws in his work, expressing no confidence in his methods. Then, when under trying circumstances, he makes mistakes, they propose that another man take his place. But is this the time to make the change? Should the one who has fought the battle bravely and nobly, and under the most trying circumstances, be set aside for some one who does not understand the work, and whose life-experience is far from being free from mistakes?

Let us be ashamed of our Pharisaism. Let us hold on to the men who try to do something. Even though they err in judgment, let not their work be taken from them and given to others who may be liable to commit errors of equal importance.

What do those who claim to be converted need more than the love of Christ in the soul—that love which can see the error of discouraging the soul that is striving to rise to a higher plane; that love which sees that there is one who needs to be helped, not crushed.

It would be much easier to destroy fallen human beings than to reform them. Satan says, "They shall not be reformed." But Christ came to this earth to uplift and elevate the race. He took upon Him human nature, that He might bear the penalty of transgression, and that sinners might stand before God accepted in the beloved.

When the Pharisees saw Christ associating in friendly intercourse with unbelievers, they went to His disciples with the question, "Why eateth your Master with publicans and sinners?" [Matthew 9:11.] Christ met the charge for His disciples, declaring in the presence of the Pharisees and publicans, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.]

The Lord Jesus sees every sin that is committed; and to every sinner who, convicted and repentant, turns to Him for pardon, He says, "My son, my daughter, thy sins be forgiven thee; go in peace, and sin no more." The cry of the soul for forgiveness, freedom, and love is heard. The

sinner is taken to the heart of God.

How many professing Christians there are who, though committing sins that they never confess, refuse to forgive their erring fellow beings. If a youth, even though fatherless and motherless, commits a wrong, they turn from him as they would from a pestilence. The church needs to reveal more, far more, of the pardoning love of Christ. Love for God holds man in right relation to his fellow man. This love leads him to strive with all his power to restore in man the image of God. It is the love that dwelt in the heart of Christ, which led Him, in His dying agony, to pray for His enemies, “Father, forgive them; for they know not what they do.” [Luke 23:34.]

The Lord forgives and pardons all who come to Him. Christ gave His life to save sinners. We need to be filled with His love—that love which will lead us to draw sinners to Him with all the powers of our being, instead of pushing them into darkness and death.

It is the privilege of those who claim to be children of God to learn from Christ how to save the souls He died to redeem. Loving one another as Christ has loved us leads us upward, step by step, into the liberty of heaven. This is the demonstration of the perfection of Christian action. In this law the soul finds freedom—full, large, and abundant. Christ makes room for him by His side. He delights in the love that is higher, deeper, broader than any earthly love.

There is no bondage in perfect love. It casts out all fear of what this one will say or that one will say. It binds us up with Christ. Selfishness is expelled from the hearts of those who love God supremely and their neighbor as themselves.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Revelation 7:9-17.]

What a victory! what a triumph is this! Then Christ Himself will teach us the pure principles of heavenly love.

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” [Isaiah 25:4-9.]

I present this to you as a little of what has been presented to me. This has been written while the others were asleep.

Lt 116, 1902

Druillard, Brother and Sister

“Elmshaven,” St. Helena, California

July 19, 1902

Dear Brother and Sister Druillard,—

I should be pleased to see you, but as this cannot be, I will now write you a few words to say that I am of good courage in the Lord.

This year we have been favored with an abundance of fruit. Our little patch of strawberries bore wonderfully—something as the corn bore last summer. The fruit was of an excellent flavor and very large, some of the berries measuring three and a half inches round, and one four inches.

Our three large cherry trees were laden with cherries of a superior quality. Marian could eat a few of them, Clarence many without injury. We put up about one hundred quarts of fruit from these trees. From the first tree we sold enough to the Sanitarium to purchase several boxes of sour cherries, which we bottled. It is very desirable to have these to use with other fruit.

About the time the cherries were all used, the loganberries ripened. In appearance these berries are somewhat like a large raspberry. They are decidedly acid, but are a valuable fruit. We have had blackberries, also, from our own bushes; but for want of water, some of these berries are drying on the bushes. We are using the early apples now. For several weeks we have had

applesauce on the table. Our family thinks much of this dish. We now have all the peaches that we can eat. The grapevines are loaded. The prune trees are bearing so heavily that some of the branches are breaking.

The room that the carpenters are building for me over the kitchen is nearing completion. I hope it will be finished very soon. It is a large, sunny room, with open fireplace and bay window. During the winter I shall have the sunshine all day long. After I have moved into the room, I will tell you how I like it.

As you no doubt know, for some time after my return from the East, I was unable to use my voice. I feared that I could never again speak in public. But gradually the power of speech returned, and one Sabbath, to test my voice, I ventured to speak to the little company in Calistoga for a few minutes. Twice afterward I spoke to small companies, each time talking a little longer. Then I promised to speak at the Sanitarium, in order to test my voice before a larger congregation. The chapel was filled, and I spoke without difficulty for nearly an hour. After these trials, I felt free to respond to a call to attend the local camp-meeting held a few weeks ago in Petaluma.

We drove fifty miles across the country to this meeting. Our trunks and bedding were taken over by Brother Leininger in his large wagon. It was cheaper to send our baggage in this way than to ship it by rail. Brother Leininger took his family with him to attend the meeting.

The good hand of the Lord was with us in making arrangements for a home in Petaluma during the meeting. We succeeded in renting a large, two-story house in a quiet neighborhood, within about five-minutes' walk of the camp-ground. This house had eight rooms, with clothes-presses, besides kitchen, pantry, and bathroom. Some of my workers were with me, and we occupied the house together. The rent for house and lot, with stable and a large, grassy paddock for the horses, was only seven dollars. Never before in all my travels have I, when away from home, been so favorably situated either for working or for resting, as I was in this house in Petaluma.

Our camp-meeting in Petaluma was excellent. I spoke with freedom six times before large audiences, besides giving a short talk during a meeting held in the interests of the San Francisco medical missionary work. I rode out daily, and also wrote many important testimonies. Much was accomplished by my workers in preparing important matter that is much needed by many.

After the meeting closed, we drove home, eating our lunch on the roadside as we had done when going over. On the way we stopped at a large orchard to buy a box of cherries. These were a feast to us. But the day was very warm, and the return journey nearly wore me out.

Two days after our return, the brethren met in this place to hold a Medical Missionary Council. Judge Arthur was present. During this council-meeting I spoke four times, including the Sabbath service. The Lord wonderfully strengthened me to bear a plain testimony, but this effort, made immediately after the hard labor at Petaluma, wore on me considerably; for I felt intensely over

the matters that I presented before the brethren.

Two weeks later I spoke again on Sabbath morning in the Sanitarium chapel. The next morning I felt as if I must be outdoors, so Brother James and two of his children, Sara McEnterfer, and I went up the Howell Mountain road a few miles to the home of Brother Leininger's daughter to gather some small black cherries. We ran our platform wagon directly under one of the large trees, and I stood on the seat to pick the fruit, holding to the boughs with my left hand while picking cherries with my right hand. In this way I was able to pick eight quarts. Altogether, we picked two boxes, a portion of which we gave to Brother James as his share. In the afternoon, Mrs. Nelson and Sara put up thirty-seven quarts. The juice of these cherries is the richest that I have ever tasted.

Early the next morning, Monday, I stood before the people in the Sanitarium chapel once more, to fulfil my promise to speak to them in the interests of the church school work in this place. The room was full, and the Lord helped me to speak for an hour, giving clearness of mind and much freedom. I never spoke where the people seemed to listen so attentively, as for their lives. I shall have a copy of the report of this talk sent to the brethren at Berrien Springs.

The following forenoon I was called to a board meeting of the California Medical Missionary Association, held in the Sanitarium library. I spoke for an hour. The testimony that I bore was timely and much needed. I will have a copy of this talk sent to you.

I give you these little particulars so that you may know about how I am feeling. As you were members of our family for some time, I know you will be interested to hear of our welfare. For the past few weeks I have been working constantly. I am surprised that I can do so much. At one time I was afraid that I should lose my eyesight. But I used my eyes very carefully, treating them as best I could. I have not had time to take any treatment at the Sanitarium. I felt that I must continue writing in order to complete the educational book. I have had a copy of this book, in manuscript form, sent to you to read. We are now waiting for you to return it, with your criticisms. I have carefully read all this matter. I feared that my eyes would not be strong enough to finish reading it, but I cried unto the Lord in prayer, and He heard me. My eyesight is preserved.

I should like to write at greater length, but I must pass rapidly over many things that would be of interest to you. I must, however, tell you something about the Sanitarium here. It has undergone a transformation as wonderful as would be the transformation of a lion into a lamb. The conditions seems to be in every way improved. I bore personal testimonies from the Lord to several connected with the institution. Those received by Brother Nelson and family, and by Brother Boeker of the Food Company, brought about decided reformatations. Both of these brethren made good confessions in the church. Sister Nelson is now living in St. Helena. The message borne to Dr. Zelinsky and wife have not wrought the desired changes. Their cases stand very much the same as they stood before.

One of the changes most needed was the separation of Dr. Sanderson and his wife from the institution. He is practicing in San Francisco. Dr. Loper is here now. He is a Christian gentleman. Dr. Winegar is also here. She is a treasure-house of wisdom and is respected and loved by all. Her presence in the institution is a great blessing. We appreciate her worth, and pray that she may be given grace to carry forward her work wisely and intelligently. In the Sabbath school she has a class of thirty patients, whom she instructs in the Scriptures.

Elder Taylor's labor has been greatly blessed. The changes that have been effected have helped to purify the institution. Objectionable food is not served. No more foolish entertainments are held. There are now fewer patients, but those who come are benefited spiritually as well as physically. A heavenly atmosphere pervades the buildings. The Lord is working, cleansing, and sanctifying the helpers. We hope to see this reformation continue.

Excellent meetings were held in the chapel last Sabbath. We are greatly encouraged, and we hope that this Sanitarium will be a place where God can reveal Himself. In every institution we should ask for God's blessing, and then work just as if the Lord has answered our prayers. Thus we shall gain victory.

I want you to read the matters that will be sent to you from time to time, and tell me how you regard these things.

In much love.

Lt 117, 1902

Butler, Hiland

"Elmshaven," St. Helena, California

July 28, 1902

Dear brother Hiland Butler,—

I am sending you with this a copy of a letter that I wrote to Brother and Sister Keck some time ago. The matter referred to in this letter was not mentioned to me by your father. Not one word has he ever spoken to me on this subject or I to him.

I know, my brother, that your father is in need of your help. He desires your help, and I cannot see why he should not have his desire. You can best serve God and His cause by fulfilling the claims that your father has on you.

I was much gratified to see your father in so good a state of mind spiritually. "God moves in a mysterious way, His wonders to perform." One thing we must all do. We must be careful to follow the Lord "whithersoever he goeth." [Revelation 14:4.] You are in danger of looking to men for guidance.

There is much to be done in the cities of the South, in Greater New York, and in many other cities. Will you not join your father in his work for the great, needy Southern field. I wish you to feel that compliance with the wishes of your father is to be held above any other earthly obligation. Were I in your place, and should my father plead for my help in his work, I should feel that I was going contrary to God's will by refusing to work at his side.

The words of the Lord Jesus were spoken to bless men and make them happy. He came to the world to bless all whom He could. In the place of using imperative command, He seems to lay aside the spirit of the legislator, and to strive to rescue from earthliness all that would accord with His purity and advance His work. Blessing after blessing flowed forth from His lips, as the gushing forth of a long-sealed current of rich life. Every sentence was a rich jewel from the treasure house of truth.

From the ambitious favorites of the world, Christ turned to those they disowned, pronouncing all blessed who received His light and life. To the poor in spirit, the meek, the lowly, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you"—the yoke of submission—"and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Christ presents before the learner every virtue, every feature of Christian excellence. He adds one endowment after another to the possessor of His graces, until at last He looks on him with delight.

"Blessed are the poor in spirit," He declares. [Matthew 5:3.] In their spiritual poverty, He can discern wealth infinitely more enduring than the possessions of earth can give.

Today Christ is ready to give abundantly. He will withhold from us nothing that is for our good. He longs to find channels ready to receive the blessings that He has to bestow.

The Lord has been your Helper. He will be your Helper still. But you must remember the longing desire of your father. Remember the command that God has placed in the Decalogue: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] This is God's charge to you. Upon every child rests the responsibility of doing all in his power to minister to the happiness of his parents. Whoever seeks to lead you to disregard your father's wishes might better repent before God.

My brother, the son of one whom I greatly respect and love in the Lord, I advise you to comply with your father's request. Do not gratify the enemy by speaking words that a son has no right to speak to his father. I beg of you not to reproach your father. You should not feel as you do; for your father has done nothing that God condemns. His condemnation exists only in the minds of men. He has in no wise dishonored his children. He is keeping the way of the Lord, to do justice and judgment. The Lord is opening the way before him that he may do a great and good work for

His people. Christ is his Saviour, and in beholding Christ, he will be changed into His image.

Your father has been a kind, tender husband. For many years he served faithfully her whom he has always loved. Death separated him from the one who for so long had been his special charge. Then his sister was taken from him, and his home was broken up. Is it any wonder that under these circumstances he should, after your mother's death, become attached to a woman in whose conversion to the truth he was instrumental? This woman is not young, but of an age to be a help to him in his work. Should your father's age have stood as a barrier to his happiness?

I wrote to Brother and Sister Keck about this matter. He wrote me a letter in reply. Of this reply I will say nothing; for it is an expression of unbelief. I understand Brother Keck's feelings in this matter; but I greatly fear that they have not the endorsement of divine sanction. I fear that Brother and Sister Keck will hurt their own souls and that your father will have to suffer because some people's feelings were greatly shocked when there was nothing whatever to be shocked about.

Had your father married this lady, I believe that the Lord would greatly have blessed them both. But I do not think, seeing that the matter has been treated as it has, it will go any further. Those who refuse to sanction this union should remember that one day they must meet the result of their action. But I must leave this matter with those who have been acting a part in it.

I write this in much love to you both.

Lt 118, 1902

Keck, Brother and Sister

"Elmshaven," St. Helena, California

July 31, 1902

Dear Brother and Sister Keck,—

I have received and read your letters. I am glad that you have written so fully. I have received no special light in regard to your sister being the one that Elder Butler should unite with in marriage. I think that so important a step should be carefully and prayerfully considered, and that it should not be taken without the fullest evidence that the Lord is leading.

In writing to you about this matter, I treated it on the grounds of the objections raised to the union of Elder Butler to your sister because of the death of Elder Butler's wife being so recent, and because your sister is so much younger than Elder Butler.

It would seem from your letter that your sister is not fitted to bear the responsibilities that would come to one marrying Elder Butler. Unless she were thoroughly converted, she might not endure the trials that would come to her. As you seem to know your sister, I will leave the matter with

you.

One thing more: I wish you to understand that, at the time that I wrote to you, Elder Butler had not spoken or written a word to me in regard to this matter.

I have written to Hiland Butler to let him know that he need not regard it as a monstrous thing that his father should want a wife; for Elder Butler needs a wife, if ever a man did. But the woman he marries should be one of true godliness, sense, and experience, who will not be a cause of worriment or prove a stumbling block to him. God has a work for Elder Butler to do, and He will be with him.

I am very sorry that Hiland should feel as he does in regard to this matter.

I am sorry that this trial has come to you. Do not afflict your souls over the matter and grieve the Spirit of God. And I entreat you not to allow it to lead you to withdraw your confidence from Brother Butler. I have no less confidence in Brother Butler than before this transaction took place, and I beg you to maintain your confidence in him.

Be of good courage in the Lord. He desires you to stand at your post of duty. He does not wish you to withdraw from the work.

We are to help one another, bearing one another's burdens. Our sympathies are to go out to those around us. We are to be kind, tender, courteous. While every man has his own burden to bear, he may at the same time help another to bear his burden. By this helpfulness, he himself is helped.

No human being is independent of his fellows. The God of heaven has mysteriously linked all men together by the cross. The principle of mutual forbearance and helpfulness is to be kept in constant exercise in our dealings with all men, and especially in our dealings with those who love the Lord Jesus. The poor are to be relieved, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counselled, the fainthearted made more hopeful. We are to weep with those that weep, and rejoice with those that rejoice. We are to make straight paths for our feet, lest the lame be turned out of the way. All these acts will help the hand that helps. Every good action opens a new chapter in our experience.

I ask you to look to Jesus, the author and finisher of your faith. Restrain all harsh, rough expressions; for sometimes silence is eloquence. "Love as brethren; be pitiful, be courteous." [1 Peter 3:8.]

May the Lord bless you, is my prayer.

Lt 119, 1902

Brethren bearing responsibilities in the Southern Union Conference

"Elmshaven," St. Helena, California

June 28, 1902

To my brethren bearing responsibilities in the Southern Union Conference,—

I have not slept since two o'clock. I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The other day, as I was sitting in my office room, I seemed to lose all sense of where I was. A company was before me. It seemed to be a business meeting, and differences of opinion were expressed regarding the subjects under consideration. The matter of the treasurership of the Southern Publishing Association was being discussed. Elder Stone urged that if he were to bear the name of treasurer, he should be treasurer in fact and bear the responsibilities of the position. And this seemed reasonable.

Instruction was then given by One who has authority. All that is now said regarding the Southern field is to be said with a full comprehension of the existing difficulties. No hasty movements are to be made in taking men out of a position and putting other men in their place.

The principle that is to regulate the proceedings of the last great assize is contained in the words "justified by faith; judged by works." This is our day of trust—a time of solemn privilege. Soon is to come our day of reckoning.

God is the absolute owner and director of all people and in a special manner of His church. To every human being are entrusted gifts. There is no child of God, high or low, rich or poor, who is not the possessor of some sacred trust. We are stewards of the manifold grace given to every man to profit withal. All that we have we receive from Christ. Of ourselves we can do nothing.

Some are filled with self-complacency. They think that were they entrusted with greater talents and larger responsibilities, they could do a work that would be of much advantage. Often such ones are self-deceived. Let every one beware.

Some are filled with a restless desire for a higher place. With ourselves it is well to be discontented if this strengthens our efforts to do something better to reach a nobler good. But let none mourn that they cannot glorify God in the use of talents that He has not entrusted to their keeping. He holds us responsible only for the work He has placed in our hands.

One thing all can do. They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the wheels of the car they are trying to push uphill. If they are unwilling to help, to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for workers who will refuse to discourage their fellow workers.

There is room for all to use their God-given talents. What are we doing with our gifts? Men are needed who can plan for the successful performance of the many duties waiting to be done. Who will fit himself for the position of sacred trust that God wishes him to occupy? Do the work for which you are adapted. Do not exhaust your mental and physical strength by complaining of what others are doing. No one has any excuse for murmuring about the work of his neighbor. Take hold somewhere, and prove yourselves a successful worker. Each office has a burden proportionate to its importance.

The Southern work has been the subject of prejudice and evil surmising. The spirit of wicked opposition has been manifested by some who were more in need of correction than were those they criticized. This field, in its unsightly barrenness, has stood before heaven as a witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words cannot express. I can only pray that the Lord will raise up workers to enter this field.

As yet, there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. Why did not those who felt so free to criticize go to work in this needy field and do something as wise and just and righteous as that which they required from those whom they criticized? If men know so well what ought to be done, why do they not take hold of the work that for years has been urged upon them.

The light given me is that no abrupt movements should be made in bringing about changes in the publishing house at Nashville. We are not to be as men beating the air. It is not the Lord's purpose for Elder Stone to connect with the office at Nashville. He is not the best man to stand in that place as treasurer and financier. The Lord has not laid this burden upon him.

Those who have not borne the burden of opening up the work among the colored people can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. And those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans; men who are willing to reach to the lowest sinner, and lead him upward to the light.

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school needed sympathy. The teachers had to adapt their instruction to many varied minds.

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence.

Some mistakes were made; for it was a difficult matter to know how to advance the various interests. The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory. Reverses taught them caution. They learned much by what they suffered and gained a valuable experience.

Let us remember that those who have been connected with a work from the beginning are thereby fitted to understand and appreciate its requirements. Let the men who have borne the burdens and carried the responsibilities be allowed to place matters on a firm basis. Let those who have taken no special part in the wrestling, pioneer work, who have not borne the burden of establishing new interests, remember that with reference to those matters in which they have not had experience, silence is their wisdom. The tongue can set in operation a great many reports that are wide of the truth.

During Elder Butler's visit, he told me that Elder Stone had been chosen to act as treasurer of the Southern Publishing Association, and I expressed some objections to his filling that position. Afterward, I read a letter from Elder Stone, which removed these objections from my mind; and I wrote to him, telling him that if his brethren had seen fit to elect him as treasurer, to accept the charge. I had no light regarding his qualifications for the work, but felt that my former objections, which had been removed by the letter, should not stand against his fulfilling the wishes of his brethren.

Three weeks after this, one Friday, just before dinner, I was sitting in my office, when a scene passed before me, and I saw things clearly in reference to the Nashville publishing house and Elder Stone's connection with it. I cannot now place on paper all the impressions made on my mind by that vision in the daytime. I saw plainly that it would not be wise to make the proposed changes in the publishing house. As a result, objectionable features would be brought into the work, and present conditions would not be bettered.

Should action be taken to put W. O. Palmer or Edson White in an objectionable light, the enemy would gain a decided victory. Before changes are made, the matter must be given careful consideration. The Lord would not have changes made now; for they would be an injury to both parties. God gives the workers in the office time to adjust the matters that may to others appear objectionable.

There were presented to me as a flash of lightening the true principles that will be worked out by those who are now in a position of responsibility in the office.

True, there are debts to be lifted from the Nashville publishing house, but so there are from almost every institution established among us. The workers in Nashville have put forth desperate efforts to make bricks without straw.

God's servants, in their intense desire to place the work in which they are engaged on vantage ground, enter into plans which in some cases succeed. Then again, because of circumstances

beyond their control, they suffer disappointment; their hopes are dashed to the ground. Sometimes they are removed from their position, and others coming in realize what the former workers fondly hoped to accomplish. Thus those who did not fight the hardest battles received the credit of the success of the work when it was not their due. This experience does much harm to those who are given credit for the work done by others.

It has been presented to me that again and again this course has been followed. Again and again abrupt movements have been made, resulting in confusion and perplexity. Self-exaltation leads men to represent as failures those preceding them in the work, who, apparently, did not succeed. A heavy cloud of doubt is thrown upon them. This is an exhibition of selfishness that greatly dishonors God. The man who follows such a course of action will find that it will be to him a stone of stumbling.

Lt 120, 1902

White, J. E.; Palmer, W. O.

“Elmshaven,” St. Helena, California

June 28, 1902

To J. E. White and W. O. Palmer

Nashville, Tennessee

My son,—

This is the word of the Lord to you: You have moved unwisely, but the Lord has not allowed the enemy to triumph. In your intense interest to accomplish a great work, you have labored unwisely and have sacrificed your God-given strength for the advancement of the work. The Lord knows how deep an interest you have in the progress of His work in the South, and if you will walk humbly with Him, He will turn your apparent defeat into victory. Give no place to the enemy, that your good may not be evil spoken of.

In opening new fields, all practical methods are to be put into execution. But in your work, let not the difficulties of the situation lead to any action of a questionable character. I beg of you, my son, never to give occasion for anything to be said of your spirit or of your business affairs that will hurt your ministerial labors. Let no one be able to say that in order to secure means you have taken any wrong course.

Do not tie up money in the building of boats. You suppose you can do a work to greatly help the Southern field to carry forward the work needing to be done, [as] if this was a sure gain—but, the result would be an injury. Your investments in this line are not inspired of God. By engaging in this work, you give occasion for those who are taking a wrong course to justify themselves. Those in God’s service should guard their words and actions with the utmost carefulness so that

there will be nothing in their work that men can misinterpret to the injury of God's cause.

At the time of the Nashville Conference, you and Brother Palmer were so anxious for the work to appear to the best advantage that you made an outlay of means, not extravagantly, but that [which] might have been saved. All such things are a subject of criticism.

Brother Palmer, I know that in your business connections with the world before you united with the work in the South this last time, you followed methods that were not in accordance with sanctified principles. If you should bring these methods into your efforts in the publishing house, it would mar the work of God. Then all the reports of your enemies, and their imaginings against you, would be accepted by many as facts.

Your financial speculations were not right in God's sight. The reports of these speculations are now in the mouths of many who would be glad to see Will Palmer exposed. The enemy would be glad to use the course you followed, prior to your uniting with the office at Nashville, as a means of destroying your influence.

At the time of the General Conference, it was presented to me that your course when engaged in worldly business had been objectionable. I was shown that if you did not break away from your worldly associates, you would be ruined, soul and body; but that if you could now be placed among different associations, under influences more uplifting, you might recover yourself. You have erred, but God will save those who, having erred, repent, and are determined to be righteous before Him.

As regards the financial management of the printing office, the Lord will bring forward His man of opportunity for this position; but it is not Elder Stone. It is not Edson White or W. O. Palmer. Neither of you are careful financiers. There is needed for this position a man who has a clear understanding of business, and who at the same time loves and obeys God. Wait patiently, and let God work. This matter will adjust itself if you will wait for the Lord's direction. Put into practice the meekness and lowliness of Christ. How does faith gain increased strength? Through trial. The Lord's hand is on the helm. He is guiding the ship.

Lt 121, 1902

German Brethren and Sisters in America

"Elmshaven," St. Helena, California

August 7, 1902 [typed]

To my German brethren and sisters in America,—

I felt impressed when at the last General Conference to assure Brother Conradi that he should have our prayers and co-operation in working that which we know to be a hard field, a field walled in by many difficulties. We are far away from Brother Conradi and the brethren who are

associated with him in pressing forward the work in new territory. His field of labor is not within the range of our natural vision, but it should not be beyond the eyesight of the mind.

We know what it means to have a great work before us and to be bound about for want of means, while at the same time the word of the Lord is coming to us, saying, “Annex new territory; lift up My standard of truth in new fields.” In Australia we did not have the facilities we should have had to carry forward the work that the Lord directed us to do. Although some help came to us from America, an abundance of means was expended in the home field, while we were striving, studying, and praying, but bound about, unable to advance for want of the money we might have had, but which, instead of being sent to us, was used in America.

We should all feel that we are the ones whom Christ addressed when He said to His disciples, “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth.” [John 4:35-37.]

After sowing the seed, the husbandman is compelled to wait for months for it to germinate and develop into grain ready to be harvested. But in sowing it he is encouraged by the expectation of fruit in the future. His labor is lightened with the hope of good returns in the time of reaping.

Not so with the seeds of truth sown by Christ in the mind of the Samaritan woman during His conversation with her at the well. The harvest of His seed-sowing was not remote, but immediate. Scarcely were His words spoken, before the seed thus sown sprang up and produced fruit, awakening her understanding, and enabling her to know that she had been conversing with the Lord Jesus Christ. She let the words of divine light shine into her heart. Forgetting her water-pitcher, she hastened away to communicate the good news to her Samaritan brethren. “Come,” she said, “see a man, which told me all things that ever I did.” [Verse 29.] And they came out at once to see Him. It was then that He likened the souls of these Samaritans to a field of grain. “Lift up your eyes,” He said to His disciples, “and look on the fields; for they are white already to harvest.” [Verse 35.]

“So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.” And what busy days these were! What is the record of the result? “And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [Verses 40-42.]

Christ, in opening to the minds of the Samaritans the Word of life, sowed many seeds of truth and showed the people how they too could sow seeds of truth in the minds of others. How much more good might be accomplished if all who know the truth would labor for sinners—for those who need so much to know and understand Bible truth and who would respond to it as readily as

the Samaritans responded to the words of Christ!

An Opportunity to Sow Seeds of Truth

My German brethren and sisters in America, this message is given to me for you: God has His faithful ones in Germany and in all the other countries where Germans have scattered. Consider how much good you might do, how many people you might help, by selling the German edition of Christ's Object Lessons, doing all you can by your labor and by your means to share in the expense of establishing and carrying forward the school work in Germany.

In engaging in this work of self-denial, first give yourselves unreservedly to the Lord, hiding your lives with Christ in God. With Paul, be able to say, "The life which I now live in the flesh I live by the faith of the Son of God." [Galatians 2:20.] Believe that you are His helping hand in America, and that it is your privilege to reach out as far as possible, even across the broad waters, to the "regions beyond" [2 Corinthians 10:16], to share with others the advantages that you enjoy. And be not backward in other lines of work. Make yourselves useful by helping others engaged in the work where you are, as well as by assisting your brethren in Germany. Christ now needs laborers in America, your present home, as well as in your former home in the Old Country.

While doing aggressive work in America, remember how much more difficult it is to labor in foreign fields, where our brethren are deprived of many of the advantages that are enjoyed by those laboring in America. The carrying forward of the work in Germany or in any other foreign country demands the sharing of our advantages more freely with them because of the disadvantages in those fields. Remember that charity—love—is true blessedness. Whether in the Old Country or in America, how can our brethren give a better illustration of the fruit of the tree of life than by sharing their advantages with others in more difficult places? Our spiritual blessings will be proportionate to our self-denying works.

Remember that although the Lord has not called you to labor personally in foreign fields, He requires you to do all you possibly can to help others who are working in these fields. In planning and working to build up the schools by the proceeds of your sales of Object Lessons, include your brethren across the Atlantic Ocean. In thus co-operating with them, you will be co-operating with Christ in the person of His saints. And He who gave His life to save perishing souls will give you His presence, His grace.

Let all engage in this effort from pure, unselfish motives, co-operating with Elder Conradi and his companions in labor, working not because of personal ambition or for the praise of men, but because they long to act a part with Christ in the work of saving perishing souls. In Christ's service, everything depends upon the motives prompting believers to action. Those who labor for the love of souls will advance His work in our world.

Let no one cherish a zeal that is not according to knowledge. Impulse is good when it is controlled by the Holy Spirit of God; but he who does not cherish sanctified principles will practice dishonesty in order to make a wonderful display, that others may see “what I can do.” By “I,” selfishness is wrought out. “I” disregards greater need elsewhere, grasps too much, and selfishly builds up his own work. Such a course of action is a sad spectacle to angels and to men. None are to circumscribe their influence, their God-given talent of means, in order to make a display which God will have to destroy in order to bring them to their senses.

Who has elevated man and given him power? Who upholds and sustains him, increasing his efficiency to do good? Is this done in order that man may glorify himself? No true disciple of Christ can be self-centered. Personal ambition will strive for the mastery with our German brethren in America, as it has been and still is striving with our English-speaking brethren. But, my brethren, watch unto prayer, lest ye enter into temptation. Be neither selfish in withholding means, nor selfish in devising and carrying out unsanctified, ambitious projects that will absorb the means that should be used in other places. Realize that as Christ’s disciples you are in duty bound to give the truth to the world.

I hope that all will understand the value of the opportunity offered them to sell the German edition of Christ’s Object Lessons for the benefit of the school work in Germany. It is the privilege of our German brethren and sisters in America to help their fellow workers in the Old Country in this way. Let your hearts be drawn out to aid them in establishing the work in many places, where it will be a continual memorial of the power of Bible truth. Now is your time to come to the help of the missionaries already doing their utmost in foreign countries.

“To do good and to communicate forget not: for with such sacrifices God is well pleased.”
[Hebrews 13:16.]

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”
[1 Timothy 6:17-19.]

May the Lord help us now to give foreign fields the attention that they ought to have, so that the workers in these fields will not be bound about, unable to leave memorials for God in many places. Let us not continue to neglect our duty. Let us gain a better understanding of the situation and redeem the past.

It may be that in lifting up your eyes to see afar off the fields white unto the harvest you will receive into your own hearts the abundant grace of God. You who through unbelief have been spiritually poor will through personal labor become rich in good works. You will no longer starve your souls in the midst of plenty, but will appropriate the good things God has in store for you. When you begin to realize how destitute of means the laborers are to carry forward the work in

foreign fields, you will do what you can to help, and your souls will begin to revive, your spiritual appetite will become healthful, and your mind will be refreshed with the Word of God, which is a leaf from the tree of life for the healing of the nations.

My German brethren and sisters in America, if you work with self-denial, doing what you can to further the advancement of the cause in new fields, the Lord will help and strengthen and bless you. Trust in the assurance of His presence which sustains you and which is light and life. Do all for love of Jesus and the precious souls for whom He has died. Work with a pure, divinely inwrought purpose to glorify God. The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to His service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord.

“Ye are the Light of the World”

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage and became a light in the desert, showing the Egyptians the way. If God’s people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, His people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere.

Wherever you find a Christian, you find a shining light. In word and action he reveals the Light of Life. His perceptions are not crusted with selfishness. Not having followed his own inclinations, he has not become unyielding in his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God’s Word and its infinite superiority to everything selfish; he sees the foolishness of following human inventions when God’s plans and ways are to be followed. His ability to see these things is from God and qualifies him to be a representative of God, to bear with authority the Word of truth to others. He has been converted; he loves God supremely and his neighbor as himself. With unfeigned lips he prays to the Father, “Hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever.” [Matthew 6:9-13.]

A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ; one whose affections are rich with tenderness and unselfish interest; one who desires to see the light of truth shed abroad, enlightening the whole world.

My brethren, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain an intelligent knowledge of God’s Word. Stand ready to

improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see a sin-pardoning Saviour and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain.

Try it, brethren, try it. Put your heart into the Lord's work. Let those who feel weak heartily take up missionary work, and let light shine nigh and afar off into the desert of darkness. As members of Christ's church on the earth, individually consecrate yourselves to Him, planning unselfishly to help not only your brethren who are nigh, but especially those who are afar off. Open the heart more fully, in order that through you, light may shine to souls in darkness. Of all the church members who do this work, Christ says, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.]

God's church, the depositary of His truth, is represented not only as the light of the world, but as the salt of the earth. It has the preserving quality of salt that has not lost its savor. The Word of the living God is the salt of the earth.

As Christ's representatives, we are all required to be bright and shining lights. The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face, to be diffused amid the darkness of a benighted world. As laborers together with Him, we should pray for the sanctification of His Holy Spirit, in order that we may shine more and more unto the perfect day.

No one will be left in uncertainty in regard to the truth. God's lamps are so arranged that with unmistakable clearness the light of truth will be revealed to the world. His lamps are to be placed in many centers to give light to all His house. Any man who by his course of action strives to prevent these lamps from illuminating the world—yes, all the dark places of the earth—has lost his bearings, and is not a bright and shining light.

God has qualified His people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will belt the world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth.

But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. The opening of hygienic restaurants, the establishment of sanitariums for the care of the sick and suffering is just as necessary in Germany as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works.

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and

spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. By their songs of grateful praise a testimony is borne that will win other souls to the truth.

The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls, God's forbearance, His unbounded love, His holiness, His power are revealed. Every true conversion glorifies Him and causes the angels to break forth into singing. "Mercy and truth have met together; righteousness and peace have kissed each other." [Psalm 85:10.] Upon every truly converted soul—every one who believes in Christ as the world's Redeemer—God has laid the obligation of co-operating with Him who gave His life for a perishing world. To every one who is at ease in Zion, He says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love.

The light of the truth for this time is now shining upon the cabinets of kings. Their attention is being called to the Bible—the Statute-book of the nations, and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where most extravagant additions after additions have been made to the already ample facilities, where the light has become so abundant that it is not appreciated. There are many peoples and tongues and nations who are to have the light of truth. The books containing present truth are to be translated into every language. In those countries where religious liberty is restricted, God's light is to shine forth by a faithful exposition of the Scriptures, exercising its reformatory, sanctifying power on institutions, customs, and literature, both in public and in social life.

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," said Christ. [Isaiah 43:10.] We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work that we are counted as true, faithful witnesses for Christ.

My German brethren and sisters, God now calls upon you to consecrate yourselves to Him in willing obedience. He calls upon you to proclaim His law with bold fidelity, and in the dignified, intelligent manner in which those whose hearts are sanctified by the truth ever reveal this truth to others. His people have the faith that works by love and purifies the soul.

The third angel's message is now to be proclaimed not only in America, but in every other land. The message is to be borne to English-speaking peoples and to the peoples of every other language. Let the believers, as active recipients of God's blessings, diffuse the light of His truth to every nation, kindred, tongue, and people in obedience to the commission, "Go ye therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:19, 20.] We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon His people now, just now, is my prayer.

Lt 122, 1902

White, J. E.

Petaluma, California

June 12, 1902

My dear Son Edson,—

I wish you and Emma to visit us at our home near St. Helena. Since the General Conference you and Brother Palmer have worked excessively to establish more firmly the work in Nashville. You have endeavored to make this work as presentable as possible in order to show those who knew scarcely anything about your work what has been accomplished in so short a time and with so small an outlay of means. You wished all to see that needless calls for means had not been made, and that the money received had not been used in vain. You desired the work done in Nashville to be a sample of what could be done in other cities.

But you found that you had expended more than you intended to expend. In trying to do the things that you wanted to see done, you taxed yourself greatly, wearing out your strength. When the general meeting for the Southern workers was appointed to be held in Graysville, you thought it would be best to have it held in Nashville. The change was made, but the time was limited in which to prepare for the accommodation of the brethren. You worked far beyond your strength, spending anxious days and sleepless nights in planning and working to complete the building that you were erecting.

You have not yet recovered from the effects of the strain under which you were laboring at that time; but do not think, my son, that if you have erred in building this addition, you have reason for being discouraged. Others know little of the earnest, almost superhuman efforts you have made to complete this building. Your zeal has led you beyond your strength, causing you to injure yourself. In my letters to you I have written much in regard to the work to be done in Nashville; and as the work has in the past been largely under your own jurisdiction, you were led to move independently in lines that led you beyond your depth. But even if you have spent more money than is at your command, you may make this, through its lessons of caution, a much greater blessing to you than would be an abundant inflow of means.

My son, you will find that you cannot please all men. You will offend some even when you do your best. But be very careful and guarded not to give occasion for your good to be evil spoken

of. You cannot know how anxious I am to have you stand on vantage ground; for there are those who for years have covered their own neglect to take up work in the South by finding fault with the active laborers in that field. Instead of showing their tact, and ability by doing their best to start the work in new places, they have stood to one side, criticizing what Edson White and his co-workers have been doing. Those who have not “put off the old man with his deeds” [Colossians 3:9] are standing as accusers of the brethren. Before angels and men, Satan is zealously accusing the laborers who take up the work of God in new places. The men who do not take upon themselves the burden of God’s work will be kept very busy by the enemy in accusing and picking flaws with those who are determined to advance the work in missionary fields.

I see no reason why you should not be on the Committee of the Southern Union Conference as a counselor; for you know more about how the work in the South should be carried forward than do some who have had less experience. And if your voice and your experience should be regarded by the Committee as of much value, you must be careful not to think that your opinions are to be accepted as supreme above the judgment of those with whom you are associated in labor. Remember that counselors are to be connected with the various branches of our work. All are to pray and watch unto prayer, cherishing the wisdom that cometh from above.

It is well that something has been done to help Brother Shireman. He was in danger of making mistakes, and for the time being the best thing was done that could be done. If, after due consideration, it should now be found best for you to lay down the responsibilities you are carrying in connection with the Hildebran School, let others take charge of this enterprise.

Brother and Sister Shireman have yielded to great temptations that the enemy has brought to bear upon them. They imagine that advantage has been taken of them. This has cost them the loss of peace with God and of faith and confidence in their brethren.

Edson, place yourself where Brother Shireman can have no cause for imagining that you mean to injure him. Arrange matters so that no suspicion shall rest upon you that you have been taking advantage of him. I know that you have been his true, disinterested, benevolent, tender-hearted friend and brother. Not one advantage would you knowingly take of him; but he imagines otherwise. I am sorry, so sorry, that his soul and the soul of his wife are afflicted.

Brother and Sister Shireman have their appointed work. While they can do an excellent work in opening new fields and preparing the way for the kingdom of God to be established, they have not the ability to do regular school work. So far as they have the ability, they can do good work in opening new schools; but others must come to their help to carry the school work forward on a higher plane of disciplinary and educational training than they could.

God has been pleased with the work that Brother Shireman has done in arousing an interest in educational work and in erecting church and school buildings in Hildebran. The Lord has accepted his efforts to trade upon his talents. As he has built his plain, unpretentious buildings, heavenly angels have been his helpers. It is this kind of work that makes a good impression on

the minds of unbelievers in regard to our brother's abilities. "Let your light so shine before men," the Saviour says, "that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

Brother Shireman has solicited testimonials from men of influence—from ministers and men in high official position—in praise of his work. Allowing his mind to dwell upon these things, he has hurt his soul by coming to think that he has talent for places that he could never fill. I do not want Brother and Sister Shireman to hurt their influence for good; but they will, I fear, unless they learn to recognize the necessity of connecting with the school work persons of varied talents.

God loves Brother Shireman and will be with him unless he draws away from the Source of his strength. Let our brother listen to the counsel of his brethren and be as true as steel to principle. The enemy has tempted him sorely and has nearly succeeded in spoiling his record. He has tempted him to do some strange things that God cannot approve. But the Lord Jesus lives and reigns and will deliver His servant from temptation.

In speaking of talented men, we usually think of those who have remarkable gifts which enable them to do large things. Too often we think that only a favored few—men of superior genius and intellectual capabilities—can be called "talented." But in Christ's parable of the talents are included all responsible human agents, from the humblest and poorest in this world's goods to those who are entrusted with talents of means and of intellect. Even those who faithfully use the least of talents will hear from the Saviour's lips the words of commendation, "Well done, good and faithful servant." The value that God places on the least of talents is shown by the reward He gives for its right use—eternal life. To every faithful steward He will say, "Enter thou into the joy of thy Lord." [Matthew 25:23.]

The Lord gives talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talent aright, are doing a much-needed work, a work that hundreds of others could do if they only would.

Through faithful performance of his duty, trading on farthings entrusted to him, Brother Shireman secured the recognition of heaven. He who diligently uses his talent aright in doing the work that needs to be done, as Brother Shireman has used his, need never feel that in order to be appreciated, he must do a higher work for which he is not so well fitted.

The church of God is made up of many vessels, both large and small. The Lord works through the men who are willing to be used. He will bless our Brother Shireman in doing the work that has brought blessing to him in the past—the work of seeking to save souls ready to perish.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive

to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

The Lord has graciously fitted Brother Shireman to do a certain work. Not all men can do the work that he by his Christian experience is able to do. He can do excellent work in opening new fields, beginning in a humble way, and meeting the people where they are, coarse and rough though they may be. Working with Christ, he can adapt himself to the situation, winning the hearts of many. He is able to reach after souls and to draw them into the fold. In many places he can find opportunity to read and comment upon the Bible to children and to older people. He and his wife can labor together for the conversion of souls. The Lord desires Brother Shireman to present the important points of truth to the people in object-lessons—line upon line, precept upon precept, here a little, and there a little. He is to remember that the Lord Jesus is the One who moves upon the heart. If he walks humbly with God, the Lord will continue to use him, giving him health and strength to do his appointed work.

Our brother is to prepare the way in new fields for others to work. His brethren are not to expect him to do as he has done, working to obtain means for institutions and afterward assisting to build them up. This is too hard a work for one man to do. But he should be given every possible encouragement to go forward and in his humble way reveal his loyalty to principle and his integrity to God. Let the truth fall from his lips in simple prayers and talks. In his unpretentious way he can reach a class that ministers generally cannot touch.

Brother and Sister Shireman's danger is in supposing that their talents are sufficient to enable them to do all that must be done in one of our schools. They should not suppose that they can do the work that is essential in educating the youth. This work must be done by those whose talents and training fit them to be educators, enabling them to give the students a complete education. Instead of consenting to carry responsibilities that the Lord has not fitted them to carry, they should go out to other places to arouse an interest and to begin a work similar to the work begun at Hildebran. Taking with them some young helpers to co-operate with them, they could use the breaking-up plough, preparing the soil in new fields and sowing the seed. God will give the increase.

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports.

They are instant in season and out of season.

Brother Shireman is not to think that he has ability to do the most difficult work, the greatest service. Let him do a small work, and see it grow under his hand. In the past, the Lord has blessed him in doing his God-given work, and He will still bless him if he continues to work in the same line. Let him keep at the work by which, through faithfulness, he has attained success.

Let no man despise the humblest of employments. Christ, the Majesty of heaven, assumed the nature of humanity and for many years worked at the carpenter's trade with Joseph. I presume that while working on the buildings at Hildebran, Brother Shireman has often realized that he was co-operating with the great Master-Builder, and has tried to do his work in the best way that he knew how to do it, knowing that this is all that Christ requires. The Lord Jesus is an Educator, and He will constantly help our Brother and Sister Shireman to become better and still better fitted for their work.

Tell Brother Shireman to put his trust in God alone, who will give him victory after victory. Angels of God will go before him if he will do his appointed work, using the talent given him. Let him encourage others to unite with him in pioneer work, planning with them to open new fields successfully and to erect humble church and school buildings. In teaching others to do what he has done, he will be engaged in an educational work of the highest character.

Every one connected with the Southern Publishing House needs to have his eyes anointed with the heavenly eyesalve in order that he may see things clearly. Let those in God's service who must meet the difficulties that are always connected with the working of new fields draw nigh to God, and He will draw nigh to them. He is our heavenly Father, "with whom is no variableness, neither shadow of turning." [James 1:17.]

The chief burden of every human being is to be the salvation of body, soul, and spirit. Every Christian strives to accumulate true riches; for in this there is safety and consolation. In the place of lavishly investing means in uncertain enterprises, he yearly lays up treasure in the Bank of Heaven, his home. He keeps in circulation in the work of God upon the earth every talent entrusted to him, increasing his gifts by trading upon them. He knows that he cannot become rich in heavenly treasure by binding up his talents, be they few or many, in anything against which God has warned him. He does not hide his gifts in worldly enterprises and uncertain projects. He invests his Lord's money in the cause, trading upon it to help the Saviour to secure His purchased possession. He realizes that he is entrusted with means to use for the advancement and glory of Christ's kingdom by saving the souls for whom the Saviour died.

Lt 123, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

August 5, 1902

Dr. J. H. Kellogg

Dear brother,—

I received your excellent letter a short time ago. You were not at home when you wrote, but were travelling from place to place, and therefore I did not answer immediately. After I received your letter, my heart was much oppressed. For several nights I could not sleep past one o'clock, but walked the room, praying. The fourth night I said, “Lord, what wilt thou have me to do. I am willing to do anything that it is duty for me to do.” I was instructed, “I have a message for you to bear to Dr. Kellogg.” I thought, “It will do no good. He does not accept the messages that I bear him, unless these harmonize with his plans and devisings.” Yet I must give the message given to me for you.

My brother, you have not heeded the light given you. If you go forward in your own judgment, to carry out your purposes, you will lead other minds astray. Many of the plans that have been laid for our work are not according to the plans and purposes of God.

Had thorough work been done during the last General Conference at Battle Creek; had there been as God designed there should be, a breaking up of the fallow ground of the heart, by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration; had they given evidence that they received the counsels and warnings sent by the Lord to correct their mistakes, there would have been one of the greatest revivals that there has been since the day of Pentecost.

What a wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901 if the leaders of our work had taken themselves in hand. But the work that all heaven was waiting to do as soon as men prepared the way was not done, for the leaders closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. And hearts that might have been purified from all error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in wrong doing and said to the Spirit of God, “Go thy way for this time; when I have a more convenient season, I will call for thee.” [Acts 24:25.]

The present is our sowing time for eternity. We must reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling their hearts before God, without doing faithful work in putting away that which He reproves, will become hardened

against the counsel of the Lord Jesus.

All blessings come to us by virtue of our union with Christ. He, the Lord of hosts, “hath chosen us in him before the foundation of the earth, that we should be holy, and without blame before him in love.” [Ephesians 1:4.] He has chosen all who will receive and believe and practice the truth—chosen them to be united to Him by adoption, to be members of the royal family. He has made an atonement for sin, and all who by faith receive Him as their Saviour become sons of God.

Christ knows the weakness and the failings of the human heart. Of ourselves, we can never make ourselves fit to be co-workers with Him. It is God’s purpose that each soul shall realize his inefficiency, and hunger and thirst after righteousness. Through the cleansing power of the Holy Spirit, we can be made vessels meet for the Master’s use.

Jesus saves only those who repent of their sins. By the efficacy of His blood, they are cleansed from all defilement. In all wisdom and prudence He works in the one who in faith surrender to Him. “Let him take hold of my strength,” He says, “that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] All those who die to self He will make vessels unto honor. He will bestow on them wisdom and understanding in spiritual things, giving them a rich measure of His grace.

It is Christ’s purpose to enlighten our understanding, that we may know “what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power” to all who deny self, and, taking up the cross, follow in the footsteps of Jesus. [Ephesians 1:18, 19.] Words cannot express the blessedness of following His guidance. He pledges Himself to work with those who strive to represent Him in thought, word, and deed. He gives them assurances to encourage them when they are cast down. He speaks words that will uplift them, but He never designs to exalt them in their own estimation. He gives them the earnest of His Spirit, recognizing their weakness in wearing His yoke. “Learn of me” He says, “and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] Holiness of heart and works and spirit is obtained through a belief of the truth.

The power of the grace of God is manifested when He leads men away from their own thoughts and their own desires and makes them willing to die to self. He leads them to believe on Christ and to trust in Him. He will raise them from spiritual death to spiritual life and to immortality and will seal them as His forever because of their obedience to His commands.

The heavenly Messenger turned to you, and said: “Unless you are converted, and become as a little child, you will walk in self-sufficiency and self-confidence and will estrange yourself from God. The Lord has given you encouragement, but you are not in simplicity co-operating with Him. You do not hunger for the greatness of His power. Did God lead you to bind yourself up with worldly men who do not obey His commands? What has drawn this veil over your spiritual eyesight, that you do not honor and glorify God, but walk in a way that glorifies self?”

The kingdoms of this world are soon to become the kingdoms of our Lord. “The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.” There is to be a rapid and triumphant spread of the gospel. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” [Revelation 11:15, 19.]

The ark of God’s testament, covered by the mercy seat, was seen in His temple. What does this ark contain?—the law of God. Moses was directed to make an ark in which was to be placed the law of God, written with God’s own finger upon the tables of stone. This law God gave for the guidance of His people, and it was stamped with the assurance, staked upon His almighty power, that He has entered into covenant relation with them. Today God makes a covenant with all who will take their stand as loyal subjects of His kingdom, reverencing the law that occupies so prominent a position beneath the mercy seat.

The ark is a representation of the keeping power of God. In it the law is kept. And today there comes to us John’s testimony, “The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” [Verse 19.]

The ark was to the Jewish people all that the Bible is to be to us. In the Bible are gathered the testimonies of divine truth that we are ever to keep before our minds. We are to study the Word of God in the way pointed out in the sixth chapter of John. “He that eateth my flesh, and drinketh my blood,” Christ said, “dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [John 6:56, 57, 63.]

Wonderful words! Eating the flesh and drinking the blood of the Son of God brings eternal life.

The Word of God is to become a part of our very being. You are to become as a little child, as must every one who is admitted into the city of God. We are to be little children, not kings and rulers striving to make a great display, but little children, realizing our lack of knowledge and experience. It is only when we serve God in the strictest integrity and in humility of mind, trusting in Jesus, that we are safe. Everything is to be shaken that can be shaken.

The heavenly Messenger said to you, “Your only hope is in clothing yourself with the garments of Christ’s righteousness. Never, never link yourself up with the world. Those who disregard God’s holy precepts will in the last great day stand with the apostate. The Word of the living God is to be our Guide.

“God is not with you in all the steps you have taken. In your councils, take no steps to unite with worldly men, lest you lead into false paths those who would be true to the principles that must characterize us as a people.” It is our work to point men to the living truths of the law of God

which His people are to keep pure and holy.

The leaders in our medical work should now be considering the testimonies that for years have been coming to them. If they pay no heed to these warnings, the Lord cannot co-operate with them as He desires to. There is danger of your placing yourself and others in harmony with worldly plans. Faithfulness in duty, trust in God at every step—this is your safety. If you follow your own ambitious projects, you will go where Jesus has given you no liberty to go. Obey the Word of God, and you will be safe.

Lt 124, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

August 6, 1902

Dr. J. H. Kellogg

My dear brother,—

The Lord is your strength. Take hold of His strength, and make peace with Him. In your human strength, you are as liable as any other man to err in judgment. The Lord is merciful and gracious. He will give you wise counsellors. If ever a man needed wise counsellors, you need them—men who will not receive your propositions or representations if they discern that they are not in harmony with the will of God, men who will not make things appear as they are not, who will abide by principles that will stand God’s test. The Lord wants you, Dr. Kellogg, to make straight paths for your feet, for the sake of your own soul’s salvation and to save other souls from following in false ways.

You regard too lightly the sacred truth for this time. You are not, in all things, walking in the light that God has sent you. Beware lest you confederate with unbelievers, accepting them as your counsellors, and following their worldly policy; for this is dishonoring to God. The less you expect from the world, the less attention you pay to its flattery, the safer you will be, and the surer of securing salvation. The less dependence you place in men who are wise in their own conceit, the better will be your standing before God. There is no safety in trusting in men who do not honor the Lord, who disregard His holy law. The less we expect of such men, whether of temporal help or inspiring example, the less bitter will be our disappointment.

And he who depends on his own strength leans on a broken reed. Put your trust in the Lord. Wait patiently for Him, and He will cause His name to be magnified.

The Lord encouraged you, not because your ways had been perfect in His sight, but because He would not permit those who were opposing a good work to carry out their own ideas and plans to the injury of His cause.

The word that God has chosen you as His physician should have been of sufficient encouragement to you to lead you to stand in hopefulness before Him, to purify your soul from all unholy leaven, and to place you where God could be honored by you and through you, where He could sanctify you by the influence of the truth.

You are taking honor to yourself. You are in danger of placing yourself where God should be. Unless you change, the Lord cannot sustain you in your exalted position of sacred responsibility. The Lord is proving you. Because it is more convenient, you have mixed with the truth that God commanded you to keep pure and holy the very principles He forbade you to cherish. The principles of truth and righteousness have been turned aside. Unless you depend continually upon God, truth is no safer in your hands than in the hands of those whom you suppose to be your enemies. Some of these are as righteous as you are in practice. Had you made straight paths for your feet, God would have delighted to co-operate with you. At the last General Conference you stood on vantage ground. God called upon you to take a higher stand. But you have misinterpreted His purposes.

God's government extends to all the works of His hands. Nothing is so great or so exalted that it is above His direction and control; nothing is so small and obscure that it is beneath His notice. Whatever to shortsighted mortals the present appearances may seem to be, all the ways of the Lord are truth and righteousness. The universal and perfect government of God is a source of unspeakable joy to those who love Him and exalt His law.

With great solemnity the following words were addressed to you: "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy." [Psalm 99:1-5.]

Those who are connected with Christ, the Chief Worker, will represent His character in all their work. God is calling men, "Come to Me as My helpers in the performance of My work." Righteousness and truth are the habitation of His throne. No man can execute His will who has not surrendered himself to God, that God's will may be done in him. "Come to me as my right-hand helper," will be the message to the faithful of the land—the men who are trustworthy, who will exalt the Lord God of heaven, not merely in their words, but in their deeds, men who can be relied on to do their duty under all trials and whatever the circumstances may be.

Righteous, high-principled, God-fearing men will stand before Him as capable of receiving His orders and of executing them with exactitude. The work of such men will bear the similitude of heaven. They will choose as their counsellors and helpers only the good and faithful. Our God is a jealous God, and those who fear Him, who live as if in His presence, as they surely are, will choose as counsellors those who are pure and righteous, who understand the will of God, and

who refuse to uphold unrighteousness or selfishness in themselves or in any one else, who will not oppress their fellow men because they have it in their power to build up or to tear down, but who treat the humble as God treats them, showing them favor. When the heart is purified, refined by the Spirit of God, there will be fewer judgments pronounced upon others, and far more meekness and lowliness will be revealed.

To all who obey Him the Lord will say, “Dwell with me as my servants.” “He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. ... Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.” [Psalm 101:5-7.]

Those whom God shall favor, exalting them to a high place before angels and before men, should ascribe to Him all the glory, giving Him praise for their influence and their opportunities. Those whom God has made rulers in His stead dishonor Him when they put self into their work, which then bears the imperfections of the human agent. God demands that both in private and in public life men shall honor Him in the home, in the church, and in their daily business, setting an example which may be safely followed. Those whose hearts are fully with the Lord will not draw one thread of selfishness into the web. Not one jot or tittle of glory will they take to self.

The benefits that God bestows are daily renewed, and should be gratefully remembered and acknowledged. Should the Lord deal with men according to their sins, according to their underhand dealing, their departure from righteousness, how changed all would be. His blessings would be withdrawn; His indignation and wrath would be manifested. But He bears long. He allows misfortune and loss to come upon the wrong-doer. If this does not bring him to repentance, He comes close to him in affliction. If none of these things succeed in drawing him to the Saviour, He cuts down the fruitless tree.

God is plenteous in mercy. “He will not always chide, neither will he keep his anger forever.” [Psalm 103:9.] Just as soon as men heed His warnings, and set their own hearts in order, He will make the rough places plain before them. It is God that is dealing with His people. Trials as well as blessings come from Him. His hand is to be acknowledged in all.

The Lord permitted the Battle Creek Sanitarium to be consumed, but was it that you should erect in Battle Creek a larger Sanitarium? I know that this is not the purpose of God. In making plans so large that in order for them to be carried to completion you will feel that means must be gathered from every possible source, you are not following God’s way. The plans are not His, but yours. Be assured that there needs to be a reformation before you can be an acceptable co-laborer with God.

The Lord sees the work that must be done in His vineyard. He sees the places in which there should be memorials for Him in order that the truth may be represented. He sees the fields that are unworked and destitute of facilities. He requires from all who serve Him equity and just

judgment. A large amount of means should not be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. It will not be pleasing to God for you to bind about the work of establishing small sanitariums. In many places sanitariums are to be established. These sanitariums are not to be large. In a mammoth institution, such as the Battle Creek Sanitarium has been, it is difficult to maintain the high spiritual standard that should be maintained; for it is hard to provide workers enough who have capabilities and talents that enable them to conduct the affairs of the institution in a way that is after God's order. Let many small sanitariums be built. Let treatment rooms be established in many cities. Let hygienic restaurants be started, that people may learn what health reform really is.

God calls upon those who act a part in His service not to block the way of advance by selfishly using in one place or in one line of work all the means they can secure. In all parts of the world there is a work to be done that ought to have been done long ago. God forbid that you should make appeals to the people for means to complete the new sanitarium in Battle Creek, when you already have many buildings in your possession, and when you have thousands of dollars in sight. Bring your building to your means. Give other parts of God's vineyard a chance to have facilities. Let plants be made in other cities. Especially is the Southern field to be given aid. This field has long stood before God in its nakedness, pleading to Him for advantages. The condition of the Southern field is a rebuke to the Christian churches of America. It has been laid open before you and your fellow workers that God has been reproached by this neglected field.

The Spirit of the Lord is upon me, and I will not hold my peace. These words were repeated: "But the mercy of the Lord is from everlasting to everlasting unto them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to them that remember his commandments to do them. The Lord hath prepared his throne in the heavens and his kingdom ruleth over all. Bless the Lord, Ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion. Bless the Lord, O my soul." [Verses 17-22.]

God has kept a record that shows His dealing with His people from age to age, and which shows also their mistakes, their unfaithfulness, their dangers, their emulation, their self-exaltation, and the way in which the Lord has worked to counteract the dangerous plans brought in. The record has been carefully cherished for the admonition and correction and guidance of God's people from generation to generation. His people who live in this time, upon whom the ends of the world are come, are admonished to take warning and repent.

The uncertainty and the shortness of human life should lead us to the most solemn, serious consideration. We need to repent and be converted and to bring eternity into our reckoning; setting our affection on things above, not on things that perish with the using; seeking the riches that will endure forever, the righteousness that will never pass away.

God calls upon every one who claims to be in His service to make their calling and election sure. Many of us will soon close up our accounts in this world. But God's mercy and grace to His church shall endure forever. As stewards of His grace, let us labor for souls as they that must give an account. Multitudes are neglected. Multitudes will be saved through the self-denial and self-sacrifice of God's faithful workers.

God will call for laborers from among the humbler members of His family here below, because men of larger experience and ability, through whom He would work, take their defective judgment and weave it into the great web that is being woven for time and for eternity. God calls for workers from every church among us to enter His service as canvasser-evangelists. God loves His church. If the members will do His will, if they will strive to impart the light to those in darkness, He will greatly bless their efforts. He represents the church as being the light of the world. Through its faithful ministrations, a multitude that no man can number will become children of God, fitted for the everlasting glory. Every part of God's dominion is to be filled with His glory. What, then, is the church doing to enlighten the world, that from all parts of the earth a tribute of praise and prayer and thanksgiving may ascend to Him?

I must not write more now, although there is much more that I shall write when I know that the time has fully come.

Lt 125, 1902

Kellogg, J. H.

"Elmshaven," St. Helena, California

May 1, 1902

Dr. J. H. Kellogg

My dear brother,—

I have been given a message for you. You have had many cautions and warnings which I sincerely hope and pray you will consider. Last night I was instructed to tell you that the great display you are making in Battle Creek is not after God's order. You are planning to build in Battle Creek a larger sanitarium than should be erected there.

There are other parts of the Lord's vineyard in which buildings are greatly needed, in order that the work which He has said must be done may be accomplished. You need to be awakened to understand that which has been often repeated—that Battle Creek is not to be made a Jerusalem. There are calls for means to establish memorials for God in cities nigh and afar off.

Do not erect an immense institution in Battle Creek which will make it necessary for you to draw upon our people for means. Such a building might far better be divided and plants made in many places. Over and over again this has been presented to me.

When I was in Australia, the Lord instructed me to tell those in responsible positions in the work in Battle Creek that missionary work is to be done in places where the truth has not been proclaimed. Light was given that altogether too much was being centered in Battle Creek—for there were cities that have never heard the third angel's message—and that you should use in aggressive missionary work some of the means that came into your hands. I gave the message, but it was not heeded. You did not desire light on this subject.

The Sydney Sanitarium, which for so long has stood unfinished, testifies to the disregard of the Lord's instruction. Had you felt the necessity that we in Australia felt, you would have appropriated means to establish new interests in the Lord's vineyard, to set in operation enterprises that must be carried forward in order to advance medical missionary work.

I mention Australia because I have a personal knowledge of the needs of that field, and because the Lord sent to that country those who were fitted to make a wise use of means. Lift up your eyes and see how destitute of help are many fields to which the Lord has sent His servants who have helped to establish the work in different places. Will not the managers of the Battle Creek Sanitarium be called to account for not heeding the instruction God has given, for not using their influence to have some means appropriated for making plants in other places. They have not, with clear eyesight, seen the needs of the fields nigh and afar off.

The Lord did not direct that the Battle Creek Sanitarium should confine to Michigan all the means accruing from its working.

Christ had been taken by wicked hands and crucified. He who was hurried to the place where criminals were executed was the Son of God, innocent and sinless, bearing the sin of the world, that by His death man might be granted another trial. All heaven saw the sacrifice He made and heard the taunts of the priests and rulers, who, as He hung on the cross, passed by, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross." "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." [Matthew 27:40, 42, 43.]

In their treatment of Christ, the Jews were prompted by the one who had been cast out of heaven for rebellion. All the abuse and ridicule and malice that satanic hate could suggest was heaped upon Him. Pilate had declared, "I find in him no fault at all." [John 18:38.] But the priests and rulers had given themselves over to Satan's control, and under his guidance they made the scene of [Christ's] trial and crucifixion one of bitter shame and sorrow.

The sun veiled its face before the shameful sight. From the sixth to the ninth hour there was darkness over all the land. "And about the ninth hour Jesus cried with a loud voice, saying, Eli,

Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" [Matthew 27:46.] He bore the strokes of God. He descended to the lowest depth of humiliation, bearing the sins of the guilty. By the death of the Prince of heaven, a way was opened whereby the race might gain the victory over sin, if they would contend for it in God's appointed way.

In clear, trumpet-like tones that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into thy hands I commit my spirit." [John 19:30; Luke 23:46.] A light encircles the cross, and the face of the Saviour shines with the glory like the sun. He then bowed His head and died. Again darkness settled upon the earth, and a hoarse rumbling like thunder was heard. There was a violent earthquake. In the surrounding mountains, rocks were rent and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of the tombs. Creation seemed shivering to atoms. Rulers, soldiers, executioners, mute with terror, lay prostrate on the ground.

By His death, Christ provided a way whereby man might be saved. He rose from the dead, and over the rent sepulcher of Joseph, proclaimed, "I am the resurrection and the life." [John 11:25.] And just before His ascension, He gave His disciples the commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, Lo, I am with you always, even unto the end of the world." [Matthew 28:19, 20.] "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:20.]

Believers are not to gather together in large communities, as they have gathered in Battle Creek; for this God has forbidden.

Lt 126, 1902

Franke, Brother and Sister [E. E.]

"Elmshaven," St. Helena, California

August 7, 1902

Dear brother and sister Franke,—

I was very much pleased to receive a letter from Brother Franke this morning. And I was greatly pleased with the contents of the letter. The words written were right words. We are to unify, and thus answer Christ's petition: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in

them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:20-23.]

How it must grieve the dear Saviour when His children do not strive to answer this precious prayer, the last prayer that He offered with His disciples before His betrayal and crucifixion. Let us seek for the unity that Christ so earnestly desired should exist among His disciples. Thus we shall make the heart of infinite love satisfied, filling it with rejoicing. And as heart is bound to heart, what joy will be brought to our own souls and to the church.

“Ye have not chosen me,” the Saviour declared, “but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain,” because you give evidence that you are trees of the Lord’s planting; “that whatsoever ye shall ask of the Father in my name, he may give it you.” [John 15:16.]

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [John 13:34, 35.]

Why did Christ call this a new commandment? Because He was yet to give, in the sacrifice of His life, the crowning evidence of His love. When this offering would be made, the gift would be complete, and the disciples would understand more fully the meaning of the new commandment, “As I have loved you, that ye also love one another.” [Verse 34.]

Should not this love be appreciated? Shall we not strive to answer the Saviour’s prayer for unity—the prescription for the cure of all alienation and strife? Shall we not, without an hour’s delay, begin to fulfil His purpose for us, loving one another as He has loved us? Then will come the glorious result. Because we are bound together by the golden chain of love, men will know that we are Christ’s disciples.

We are sometimes asked, “Why does not God work miracles through the church today?” Because the church refuses to be guided and controlled by Him. Christ’s love in the heart, revealing through the life its wondrous power—this is the greatest miracle that can be performed before a fallen, quarrelling world. Let us try to work this miracle, not in our own power, but in the name of the Lord Jesus Christ, whose we are and whom we serve. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed in the transformation of character, that the world will be convinced that God has sent His Son into the world to make men as angels in character and life.

Those who truly believe in Christ sit together with Him in heavenly places. Let us accept the badge of Christianity. This is not an outward sign, not the wearing of a cross or a crown. But it is something that reveals the union of man with God. Let us “put off the old man with his deeds,” and “put on the new man, which is renewed in knowledge after the image of him that created him.” [Colossians 3:9, 10.] The beauty of holiness is revealed as Christians draw near together,

blending in Christlike love.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” [Hebrews 10:19-25.]

There is only one true religion; only one way to heaven; only one light to illuminate the way as the pilgrims press on. As we follow on to know the Lord, we shall acknowledge at every step that Christ is the Light of the world, that He is “the way, the truth, and the life;” and we shall find that the path which He bids us follow “is as a shining light, that shineth more and more unto the perfect day.” [John 14:6; Proverbs 4:18.]

I have the fullest confidence, Brother Franke, that the Lord will use you in His own way, that He has a testimony for you to bear, to prepare the way of the Lord, and make His paths straight. We have a wonder-working God—a God who will cleanse His people from all defilement.

The Lord is good and greatly to be praised. He has bestowed on you the talent of communicating the truth to others. I have a longing desire that you and every member of your family shall receive the reward to be given to the tried and faithful; that you shall be saved with an everlasting salvation. I have a far greater desire that this shall be than you suppose. In our daily worship, your family is often mentioned by name. My earnest prayer to God is that you and your wife and children shall be kept by His power. I shall continue to pray for you, my brother and sister, and for your dear children, in whom I am deeply interested. I desire that every one of them shall have the precious experience that they may gain by co-operating with God. Let our prayers ascend to God, Brother and Sister Franke, for the salvation of your children. They are all dear to His heart. He is waiting to be gracious to them. He will receive them. If they will come to Him and learn of Him, He will use them in saving other youth. He will honor them with a sacred trust, making them laborers together with Him. How blest, how doubly blest, is the home in which father, mother, and children are consecrated to the service of Christ.

You cannot understand the intense longing which fills my soul that the enemy, who is seeking to destroy your boys, shall be completely defeated. Christ declares, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21.]

Lt 127, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

July 18, 1902

Dear brother and sister Irwin,—

Let us give praise to Him that loved us, “and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.” [Revelation 1:5, 6.] We need the freshness and comfort of hope in Christ. If ever we expect to witness the miracle-working power of God, we must obey the words, “Be still, and know that I am God.” [Psalm 46:10.] I pray that we shall gain the power to see God by faith. Many, because they cannot see God in person, have a dwarfed sense of His power. But he who asks for a miraculous revelation of God knows not what he asks. It would be impossible for God fully to reveal Himself to human beings. Even to Moses He could not do this. Were He to reveal Himself to us in His completeness, we could not live. To Moses He declared, “No man can see my face, and live.” [Exodus 33:20.]

We are to make request of God as if He were close by our side, though hidden from sight. Enoch walked with God in an age fully as corrupt as the present age. I do not ask God to manifest Himself personally to us; for I know that we could not bear the sight. I am willing to walk with Him in the darkness, the shrouding of His presence. I am so thankful that He loves us, and that He gave Jesus to die for us.

Let us pray as little children of the Lord; for this we are, even though our hair be gray. Let us seek the Lord earnestly and walk humbly before Him. We are finite; God is infinite. Let us come to Jesus just as we are. He has invited us to wear His yoke and learn of Him. Let us seek Him humbly, patiently, fervently.

We must have divine guidance. This is necessary to success in the Christian life. The world is filled with wickedness, and, in order to overcome, we must be partakers of the divine nature.

The warfare is unceasing. There is no time now to lay off the armor. We must not think that after gaining one victory we shall be free from the assaults of the enemy. Again and again he assails us. Constantly we must resist him, ever putting our trust in Christ. The Saviour will bestow on us the strength necessary to enable us to overcome.

Let us not be satisfied with a meager supply of grace. Let us not rest satisfied until we feel a joy that we cannot restrain.

Last Sabbath I spoke in the Sanitarium chapel to a congregation of most interested listeners. I rejoice to tell you, Brother and Sister Irwin, that the spiritual atmosphere of the Sanitarium is clearing. Changes have been made in the institution, and now there is hope that those who come for treatment will receive spiritual help.

I will send you, when it is ready, a copy of the talk that I gave on Sabbath. Clarence reports my

talks and writes them out. He is a great help to me and is just the one that I need in my work.

On Monday I was called upon to speak to our people on the church-school work. The Lord gave me a tongue and utterance. Thank Him with me, Brother and Sister Irwin, that my voice is as clear as ever it was. I will send you a copy of this talk also. The next morning I attended a council meeting at the Sanitarium and spoke for an hour. The Lord helped me and blessed the words spoken.

I have all faith in God. I know the perfection of His government. He works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, "Here am I."

I love the Word of God. It is my constant lesson book. There is nothing in the world more precious to me.

Sister Davis has just come from the Sanitarium where she has been attending meeting. She says that Elder A. T. Jones gave an excellent discourse. He is being softened by the grace of Christ.

Dr. Winegar has charge of the Young People's Work at the Sanitarium, and her efforts are greatly appreciated. Each Sabbath afternoon she conducts a young people's meeting. There are generally about thirty or forty present, and often some of the patients attend.

We expect to see the salvation of God. Christ is on the giving hand. "His divine power hath given unto us all things that pertain to life and godliness, ... that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience ... brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. ... Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:3-8, 10, 11.]

Is not this promise broad enough? When we are tempted to complain, let us ask ourselves what we shall gain by murmuring. God requires us to obey His commandments, and perfect must be our obedience. Then we shall gain the reward. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 11.] Believe this precious promise, and break forth into praise and song. Remember that you are striving for a far more exceeding and eternal weight of glory. Thank God for His love and goodness. Do not allow anything to separate you from Him.

We miss you and should be very glad indeed to have you with us in the work here, if this were the will of the Lord. God bless and strengthen you.

Lt 128, 1902

General Conference Committee and the Medical Missionary Board

“Elmshaven,” St. Helena, California

July 6, 1902

To the General Conference Committee and the Medical Missionary Board

Dear brethren,—

Over and over again instruction has been given me that all must be done that can be done to draw our people away from Battle Creek. I was shown that the Sanitarium there was deteriorating for the want of men of capability and consecration to carry forward in pure, upward lines, in accordance with Bible principles. Very clearly it has been presented to me that it would be in God’s order for the work of the Battle Creek Sanitarium to be divided and plants made in many other places, in the cities that are in need of sanitariums. More true medical missionary work would then be done, and from many centers the light of truth would be shining forth with saving power.

I am instructed to say that our people must not be drawn upon for means to erect an immense sanitarium in Battle Creek; the money that would be used in the erection of that one mammoth building should be used in making plants in many places. We must not draw all we can from our people for the establishment of a great sanitarium in one place to the neglect of other places which are unworked for the want of means. It is not the Lord’s will for His people to erect a mammoth sanitarium in Battle Creek or in any other place. In many places in America sanitariums are to be established. These sanitariums are not to be large establishments, but are to be of sufficient size to enable the work to be carried forward successfully.

Cautions have been given me in reference to the work before us. We are not to encourage students in large numbers to receive their education at Battle Creek. Battle Creek is not the only place to which we are to look for the education of nurses and other medical missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him.

The evidence before us of the fulfilment of prophecy declares that the end of all things is at hand. There is much important work to be done out of and away from Battle Creek. There will be need of sanitariums in many of the cities of the South, as well as in other parts of America.

It is time for us to think soberly. Taking all things into consideration, we should read the

providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think if there were more praying, more earnest study of God's ways and purposes for the advancement of His work, we should see our brethren taking a course altogether different from the course that some are now taking.

When we bring into a garden a stream of water to irrigate it, do we provide for the watering of one spot only, leaving the other parts, dry and barren, to cry, "Give us water"? This is a representation of the way in which work has been carried forward in Battle Creek to the neglect of other places. Shall the desolate places remain desolate? No! Let the stream flow through every place, carrying with it fertility and gladness.

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size and splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. Better far the cross and disappointed hopes, than to live with princes and forfeit heaven.

The Saviour of mankind was born of humble parentage, in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began His work in poverty and without worldly rank. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in 1902. At the very beginning of the gospel dispensation He taught His church to rely, not on worldly rank and splendor, but on the power of faith and obedience. The favor of God is above the riches of gold and silver. The power of His Spirit is of inestimable value.

Thus saith the Lord: "Buildings will give character to My work only when those who erect them follow My instruction in regard to the establishment of institutions. Had those who have managed and sustained the work in the past always been controlled by pure, unselfish principles, the selfish gathering of a large share of My means to one or two places, regardless of the requirements of other places equally needy, would never have been. Institutions would have been established in many places. Seeds of truth, sown in many more fields, would have sprung up and borne fruit to My glory.

"The plants in Battle Creek have been unduly increased, when centers of influence should have been made in many other cities. There should have been more of an equalizing of facilities. The institutions in one place are not to embrace the whole land, swallowing up the means required for other places. The places that have never had the advantages that a few places have had are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to Me, body, mind, and spirit, shall work in My way and in My name. Every one shall stand in his lot, looking unto Me, his Guide and Counselor.

"My name has been greatly dishonored. Let no one erect large, costly buildings, even in Battle

Creek; for the managers of the work there have been reproofs for doing this in the past. God does not make such plans, and He cannot endorse them. He has reproofed and rebuked many for errors that they have made. Many wrongs have been corrected, but an earnest, thorough work is still to be done.

“I will instruct the ignorant and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that ought to have been provided before with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers.”

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will in God’s providence invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers and will secure valuable properties for use in institutional work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord’s people to advance His work rapidly.

In various places, properties are to be purchased to be used for sanitarium purposes. When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical missionary work.

In proclaiming the message, God’s servants must wrestle with perplexities. Obstacles must be removed. Sometimes the work will go hard at the beginning, as it did when we were establishing institutions in Battle Creek, Michigan, and Oakland, California. In Cooranbong, Australia, we began in a very crude way, pitching our tents in the woods, felling trees, and clearing the land, preparatory to the erection of buildings. What conflicts we had! What victories we gained! Unconsecrated workers and false friends have at times been connected with our institutions in that country; but the Lord has set things in order. By the power of His Spirit a reformation has been brought about. All can see the stately steppings of the Lord God of Israel in our work in Australia.

Work is to be done in all parts of the vineyard. In the early days of the message a right beginning was made, but the work has not developed as God desired it to develop. Too much has been centered in Battle Creek and Oakland, and a few other places. Our brethren should never have built so largely in one place as they have in Battle Creek. In many fields very little has been done to establish memorials for God. This is wrong. Years ago very many of our workers and people had the spirit of self-denial and self-sacrifice. Success attended their efforts. The Lord has signified that His work should be carried forward in the same spirit in which it was begun. The

world is to be warned. Field after field is still unworked. Shall we as a people, by our actions, our business arrangements, our attitude toward a world unsaved, bear a testimony altogether different from the testimony borne by us twenty or thirty years ago? Shall we give evidence of spiritual disease and a lack of wise planning?

Upon us has shone great light in regard to the last days of this earth's history. The sight of the souls perishing in sin should arouse us to give the light of present truth to those now in darkness. God's messengers must be clothed with power. They must have a reverence for the truth that they do not now possess. The Lord's solemn, sacred message of warning must be proclaimed not merely in our churches, but in the most difficult fields and in the most sinful cities—in every place where the light of the third angel's message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb.

My brethren, let your building plans be reconsidered. Bring your building within your means. The Lord sees the work that must be done. He sees the fields that are unworked and destitute of facilities. From all in His service He requires equity, just judgment. In all parts of the world there is work that ought to have been done long ago. A large amount of means is not to be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in one place or in one line of work all the means that can be secured.

A Peculiar People

It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational in every sense of the word, this Sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational in that it receives as patients people of all classes and all denominations.

Do not the following words point out a denominational people: "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Exodus 31:12-17.]

“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good.” [Deuteronomy 10:12, 13.]

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederating with those who have not wisdom to discern the claims of God so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution, for this it certainly is. As a Seventh-day Adventist institution, it was established to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord.

We have come to a time when God has been greatly dishonored. Those who have long known our belief, and what we teach, have been surprised by the statement that the Battle Creek Sanitarium is not denominational. No one has a right to make this statement. It does not bear the witness that God wishes His people to bear before men and angels. In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work.

Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God’s people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character building.

Recent movements made in connection with the Sanitarium enterprise at Battle Creek make it necessary for us to take our position decidedly before the world as a people who have not changed their faith. We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath—the sign between God and His obedient children that He sanctifies them. And we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.

We have been greatly humiliated as a people by the course that some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who, in order to carry out their plans, have by their words denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God’s commands. We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath in order to link up with unbelievers. Let them beware of departing from the principles of our faith, making it appear that it is not wrong to conform to the world. Let

them be afraid of heeding any man's counsel, whatever his position may be, who works counter to that which God has wrought in order to keep His people separate from the world.

The Lord is testing and trying His people to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duties, we are neither to despise nor fear our enemies. To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord. Putting our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace.

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from His commandments, which are our life, denying that He is our God and we His people.

Lt 129, 1902

General Conference Committee and the Medical Missionary Board

“Elmshaven,” St. Helena, California

August 11, 1902

To the General Conference Committee and the Medical Missionary Board

Dear brethren,—

A wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901 if the leaders of the work had taken themselves in hand. Had thorough work been done at this Conference; had there been, as God designed there should be, a

breaking up of the fallow ground of the heart by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration, giving evidence that they received the counsels and warnings sent by the Lord to correct their mistakes, there would have been one of the greatest revivals that there has been since the day of Pentecost.

But the work that all heaven was waiting to do as soon as men prepared the way was not done, for the leaders in the work closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. Hearts that might have been purified from error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in their wrongdoing and said to the Spirit of God, "Go thy way for this time; when I have a more convenient season, I will call for thee." [Acts 24:25.]

The Lord calls for the close self-examination to be made now that was not made at the last General Conference, when He was waiting to be gracious. The present is our sowing time for eternity. We must reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling the heart before God, without putting away that which He reprove, will become hardened against the counsel of the Lord Jesus.

"The Lord, whom ye seek, shall suddenly come to his temple. ... Who may abide the day of his coming; and who shall stand when he appeareth? For he is like a refiners fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver." [Malachi 3:1-3.] Soon every man will be judged according to his deeds. Wake up, my brethren, before Christ comes to your name in the record books of heaven and passes judgment upon every unchristlike word and deed.

Lt 130, 1902

White, J. E.

"Elmshaven," St. Helena, California

August 14, 1902

Elder J. E. White

My dear Son Edson,—

I wish you were here now, and that you could remain with us for a time to enjoy our fresh fruit and vegetables. I wish you could have come several weeks ago, at the beginning of the fruit season, and spent several months with us. We have been almost living on fruit. Early in the summer we had excellent strawberries. Later on we had cherries, loganberries, blackberries, and peaches. We are still eating and bottling peaches and have several trees of later varieties that have not ripened. For several weeks we have had all the apples that we could use. We are now

enjoying the sweet corn grown in our garden. It is the sweetest corn that I ever tasted and is rich and nutritious. The tomatoes are just beginning to ripen.

We have opportunity to buy all the fruit that we care to use, at low prices. Thus far, we have bought only blackberries and apricots for bottling, having sufficient of other kinds on our place. Blackberries of an excellent quality sell for three cents a pound; peaches, a cent and a half a pound. If you were here, you could dry some peaches. We have good facilities for drying fruit. A furnace, a dryer, and large drying trays came with the place when we bought it.

I am so pleased that we have so much fruit from my own place. There is still a chance for you to enjoy some of it. If Emma would come with you, I know she would enjoy it too. We now have apples, peaches, and nectarines. The early peaches are nearly all gone, but others are coming on, and we shall have all the peaches we can use until the end of the season. The plums are not yet ripe. Our tomatoes are ripening fast. The vineyard looks well, and there is promise of an abundant yield. Soon our prunes will be ripe enough to pick and dry. These prunes are similar to the ones that we sent to you last year. If you could find room in your trunks to take some of them home, you would avoid having to pay so much freight.

I think that I will have a crate of blackberries put up for you, if you like them. Do you care for them?

Willie's children Ella and Mabel have been away from home all summer, working in fruit orchards at Cordelia and Vacaville. They began when the cherries were ripe last May. Many whole families go to the large orchards during the fruit season, living in tents and caring for the fruit. Ella and Mabel and Sister St. John tented together. Sometimes our ministers and their families go into these fruit-camps and speak to the people on Sabbath and Sunday. Our girls have opportunity to do much missionary work. Those in charge of the orchard where they work were unbelievers, but they told them to eat all the fruit that they wanted while in the orchard, and to take to their tent all they desired to use at the table. The owners of the orchard in Cordelia thought much of the girls and were as kind to them as if they had been members of their own family. They told them that whenever they wanted to go for a ride, they were welcome to a horse and carriage.

I wish that you and Emma would come to California and stay with us for a while. The weather just now is beautiful. If you wish, you can help me by planning for my books. If you do not wish to do this, you need not. I am sure that in this place you could find the rest you need. Will you not leave the South for the present, and make us a visit, that we may talk and plan together about book-making? The Lord would be pleased to have us do this. You could do much more here toward preparing your books than you can in Nashville.

When you come, you can have a large room in my house, and eat at our table. We have an excellent cook, and our family is so small that we shall not be at all crowded by your coming. My family consists of Marian, Sara, Maggie, Clarence, and Mrs. Nelson, my housekeeper. Miss

Peck and her mother live in the little red cottage that for a while after coming here we used as an office. We now have a new office, of eight rooms, and you could have a room in it or in the house.

There is all the room that you would wish to use for writing. My upstairs piazza has been enclosed with glass windows. This is a good place in which to write while sitting in the sunshine.

The work on my new room over the kitchen is progressing. The plastering has just been finished. Soon the room will be ready for me to occupy.

Willie has three vacant rooms in his house. The family that has lived in them has just moved to a house owned by the Bakery. If you should prefer, you could live in his house, occupying these rooms. In that case, you could keep house for yourselves, or board with his family, or with ours, just as you choose.

Can you not come to California at once? I believe that the Lord would be pleased to have you come; and if the work is so that you feel free to leave it, do not wait, because soon there will be camp-meetings to attend. We would be glad to have you attend these meetings, if you should so desire; or, if you do not, you can spend your time as suits you best.

Can you not come now and be with us for a few months? W. C. White is giving almost his whole time to my book work and at present is working hard to get out Testimony 35. We have excellent help in Sister Peck, Maggie Hare, and Clarence Crisler. We are all encouraged to give ourselves fully to this work.

In the night season I am talking with you and Willie, and we are planning work that will help the Southern field. You are united with me, just as the Lord has specified should be the case. This is God's plan.

Our way seems to be hedged up. Difficulties thicken around us. But we know that Jesus had difficulties to encounter even before He came to our world. You remember that through satanic agencies He was hindered from answering Daniel's prayer immediately. Delay comes to us today because all will not respond to the word of God. Let us allow the Lord to do with us as He will.

The light given me now is that the books that are needed are now to be prepared.

I am writing this just before my bedtime, by the light of the setting sun. The sunset is beautiful. When you come, you shall have the room from which you can get the best view of this lovely valley. I am writing with my left eye bound up, for it is very painful. I must stop now and go to rest. I shall finish in the morning.

August 15, 1902

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room, praying most

earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. I was glad that there was no one in the room below me. Sara and Maggie usually occupy this room, but during the summer they sleep in a tent pitched under a great live oak tree growing close by the house.

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be advanced. They are tempted on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do.

But one of authority stood among us in the assembly in which I was present last night and spoke words that must decide the question. He said, "Looking unto Jesus, the author and finisher of your faith, trace His work after He assumed humanity, and remember that He is your pattern. In the work of soul-saving, His <divine-human life in our world> is to be your guide. He made the world, yet when He lived on this earth, He had not where to lay His head."

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done.

Work is to be carried forward in many lines. New territory is to be annexed. But no Jerusalem-centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven.

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of Him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns that can hold no water.

Let it not be thus with those who have tasted the power of the world to come.

Should our worldly enterprises succeed, it would be because we have left the truth in the outer court. We would have no money left in the treasury with which to do missionary work. On every side selfishness would exhibit itself. Truth would not be extended, but would be limited in its working.

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments, let nothing be lost. The work of soul-saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] Only by obeying this word can we be His disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of Him. "Follow my example," He says. "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [Matthew 11:29, 30.]

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is <not a work for display, but of consecrated service; it is> a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.

The Lord calls upon men to unite with Christ by wearing His yoke. But He tells them that they are to refuse the yoke that human hands would place on them, for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon the necks of others a yoke of human manufacture. What a terrible deception! what inexcusable ignorance! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be until they pass through the death struggle and are born again. Then their experience will be of worth in God's cause. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn—unless they learn it before—that they are corrupted with selfishness that is abhorrent to God. They have locked their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words, "Depart from me."

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness—such were the early disciples. They sought above all things to know the will of God. Do these words represent the church in its present condition? Many who now think they are in the truth are far from practicing the principles of truth. The reason of the weakness and inefficiency of the church is that many of its members do not do the will of God, but follow their own impulses. They are not led by the Spirit of God, but by another spirit. They know not the meaning of the written Word. Like Paul, they are alive without the law. When they bring into the practical life the holy precepts of the law, they will be able to say from experience, "The law of the Lord is perfect, converting the soul." [Psalm 19:7.]

God has a work to do in many hearts, if they will allow Him. They must have a complete transformation of character. This is their only hope. Some now in the work will have to pass

through the furnace of affliction before they will see the need of having all dross burned away from their religious experience.

The church must and will shine forth “clear as the sun, fair as the moon, and terrible as an army with banners.” [Song of Solomon 6:10.] God’s servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. “I know thy works,” God declares, “that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten.” The chastening reveals a hope of reform. “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:15-21.]

“Unto me who am less than the least of all saints,” writes the great apostle to the Gentiles, “is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” [Ephesians 3:8-11.]

When these words are believed and lived, the church will have a heaven below in which to go to heaven in.

I cannot now write all the instruction given me. These words were spoken: “Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But, like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones.”

When the Word of the Lord is sought for and followed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until He breathes life into the dry bones. I heard the words spoken: “Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.”

Will we now use our power in an opposite direction from what it has been used and work out our own salvation with fear and trembling, knowing that it is God that works in us, to will and to do of His good pleasure? Let there be a humbling of the soul before God. No longer rush on unthinkingly. God is waiting for you to draw near to Him, that your purposes may change, that

more of the purity and meekness and lowliness of Christ may be brought into your work. You have shown independence in walking in your own way, in following your own counsel, as if you could counterwork the divine purposes. Show now a willingness to turn to the Lord; for why will ye die. Be as independent as it is possible for a man to be in heeding the message to the Laodicean church.

It is time that we made a move to seek God while He may be found, to call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:6-9.]

Yes, this is God's plan. Let us come to Jesus just as we are, and He will fulfil His Word.

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith and love for souls. I pleaded with God to sustain me, and He lifted me up and made me to triumph in Him. I know that the Lord will work for His people when they will sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with God. Loving God supremely and our neighbor as ourselves, we shall possess a freedom crowned with glory.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [1 Corinthians 2:9.]

Lt 131, 1902

White, Emma

"Elmshaven," St. Helena, California

August 18, 1902

My dear daughter Emma,—

It is just a little after four o'clock. I am up, writing you a few lines by lamplight. I want you and Edson to make me a visit as soon as you possibly can. I wish you could come while the fruit is so plentiful. For several months we have had from our orchard all the fruit that we could use. The cherries were the first to ripen. Our three large trees were loaded with delicious fruit. From one of these trees we sold ten dollars' worth of fruit. This tree of cherries was very early, and we got a good price for them. The Sanitarium took them and paid us seven cents a pound, selling them for ten cents. Before the last of the cherries on this tree were gone, the fruit on the two later trees was ready for picking. We canned over one hundred quarts of cherries from these trees. Later, we bought some cherries for three cents a pound, and now we have about one hundred and fifty

quarts canned. These cherries are not the flat, tasteless variety, They are a little acid, and that makes them delicious.

Since the apples grew large enough to cook, we have had all the applesauce we wanted. All our family enjoy this dish, especially Clarence Crisler. He thinks he never before had such a feast of fruit.

Our peaches are ripening fast. They are of excellent quality, though not so large as some. We have had a great many of a white, tender-fleshed peach. Now the yellow Crawford's are ripening. Of these we shall have a ton altogether. They are not very large, but of excellent flavor.

I wish you and Hattie could be here now. You could put up many peaches for yourself if you wished to. You could dry some also, for we have a large brick dryer. I think we shall dry some.

The next fruit to ripen will be the prunes. The trees are loaded, and some of the branches have broken under their burden. You could have all the prunes and all the grapes you wished.

I have written to Edson in regard to coming to California, and I think he will come soon. We wish to talk together about book work.

I want you to be sure to come and make us a long visit. Come and get rested, and then attend the camp-meeting in Los Angeles, which is to be held the middle of September. We shall be so glad to entertain you. I have just had a room built especially for my writing room. It is large and airy, with a fireplace and a bay window. Soon I shall move into this room. When you come, you can have the room I now occupy. Edson can have a room in the office for his writing. Our family is small, and we can accommodate you nicely. Mrs Nelson is an excellent cook and a good, faithful housekeeper.

This is a beautiful place. You would enjoy sitting on the lawn under the elm trees, the lower boughs of which touch the ground, forming a leafy canopy.

Come as soon as you can. I shall be so glad to see you. I want my children with me. It may be the last time that we shall be together.

Yesterday W. C. White received a letter from Brother Butler. He says that Edson is enjoying much of the blessing of the Lord and that he speaks to the people under the influence of the Spirit and power of God. He is attending a camp-meeting some where in the South; I do not remember the name of the place, but I suppose you know where it is. I was greatly pleased with Elder Butler's letter. He spoke very fully in regard to the blessing that was resting upon Edson and the excellent discourses he was giving in the spirit and power of God.

Brethren Brown and Wilcox were here yesterday to consult with us in regard to camp-meeting. They came up on the morning train, reaching here about half past ten, and went home on the afternoon train, which leaves St. Helena at three o'clock.

I am improving in health. But I find that I cannot presume on my strength without feeling the taxation. Last Sabbath I spoke in the Sanitarium chapel. The blessing of the Lord rested on me in large measure. My voice was clear and strong. I had received a special blessing on Friday morning. I was given the assurance of the presence and grace of Christ. I never felt more deeply the need of a close connection with the Source of all strength than at this time.

Two weeks ago a Sabbath-school Convention, made up of the members of the St. Helena and Calistoga churches, was held at Hitchcock's Canyon, a grove about four miles from here, on the Healdsburg Road. There were about one hundred and fifty in attendance. They spent the whole day there, taking their lunch with them. The meetings in the morning were made very interesting. I spoke in the afternoon. On Sunday afternoon, the day following, an open-air meeting was held at the same place, and the Lord gave me freedom in speaking to the people. There were about sixty present, among them a number of outsiders from different places. My voice was strong, and the Lord gave me freedom in speaking. As I speak at such meetings as these, I think of the words of Christ, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.]

We wish to work some of the places around St. Helena. They are so near us, and yet they seem so far away. We are going to hold meetings in a grove right in St. Helena, to see if we cannot arouse an interest among the people of the town.

We know, by the fulfilling of the signs that Christ predicted, that the end of all things is at hand. "As it was in the days of Noah," He declared, "so shall it be also in the day when the Son of man is revealed." [Luke 17:26, 30.] This is a time of marked depravity and sinfulness, when men have no regard for God or eternal realities. It is now that we need the faith that overcomes the world. We cannot afford to be careless upon the very borders of the eternal world. How fearful is the wickedness portrayed in the daily papers! If the judgments of God that are falling on the earth do not arouse the souls perishing out of Christ, what will? Think of the strikes, the confusion in the business world, the thefts, the dishonest practices, the wars and bloodshed, the suicides and murders. Notwithstanding this dark picture, the people are becoming more and more interested in amusements—in ball-playing and other games, in racing, theaters, and many, many other worldly pleasures. Can we not understand that the end of the world has come, as Christ predicted?

Our churches need now to be aroused; for Satan is stirring up the subjects of his kingdom of darkness to work with intense activity, as he inspired them to work in the days of Noah. Those who now choose to be indifferent in regard to the salvation of their own souls will soon be heard making the fearful lamentation, "The harvest is past, the summer is ended, and we are not saved." [Jeremiah 8:20.] Let us do all that we can, on our part, to arouse the sleepy ones. The church must be awakened to proclaim with voice and influence not only to those who are nigh, but to those who are afar off, the message, "The end of all things is at hand." [1 Peter 4:7.]

Strong faith must now be constantly exercised. An awakening power must be revealed in every believer. We must no longer act like sinners, while as Christians we should be revealing a living,

saving faith. Living faith in Christ Jesus will produce fruit. There will be a holy, unwavering devotion to the Lord. Laboring with an eye single to His glory, we shall be sustained amidst the perils of the last days.

What has sustained Christians in every age, amidst reproaches, temptations, and sufferings?—A pure, trusting faith, constantly exercised; a committing of the keeping of the soul to God, under any and every circumstance, as unto One whom they knew would not betray their trust. Our Creator will keep that which is committed unto Him against that day.

Christ, by His sacrifice to save sinners, evidenced His great love for the human soul. He gave His life to secure our salvation. What an insult so many, deceived by Satan's temptations, offer to the Saviour by abusing their privileges, refusing to acknowledge His loving interest in them. Yet He, their Creator and Redeemer, bears long with them in their persistent disdain of His mercies. As this matter is daily urged upon my mind, I am so astonished that I cannot hold my peace. I long to reach sinners and to cry out to them, "Turn ye, turn ye from your evil ways; for why will ye die?" [Ezekiel 33:11.]

Christ with His own blood has bought the whole human family. We are His purchased possession. He desires those who claim to believe in Him to receive His power; that in this wicked and perverse generation they may become sons of God and that they may reveal, to a world entranced and corrupted by Satan, that God is love, <and [that] there is a difference, plain and distinct, between him who serveth God and him that serveth Him [not]. The Lord knoweth them that are His.>

The line of demarcation between him that serveth God and him that serveth Him not is becoming more and more distinct. This is as the Lord designs it should be. An active, living faith distinguishes the people of God from the sinful, who by their rejection of Christ <continually> bear to the world a plain testimony: "I will not have this man Christ Jesus to rule over me. I will not eat and drink to the glory of God, but will follow my inclination, eating and drinking as I please. I will not wear the yoke of Christ; I will not learn His lessons of meekness and lowliness of heart; I will have my own way and live in this world a life of pleasure."

O, how ashamed the poor, worldly, guilty souls ought to feel! When they will see the righteous saved in the kingdom of God and find themselves outside the gates of the city, what an awakening there will be! But it will come too late. They will have made their choice and decided their destiny. When opportunity was offered them to repent and be converted, they dishonored their Redeemer, scorning mercy, refusing to acknowledge the love of God, and choosing the service of Satan because he wanted them to stand on his side of the controversy. They have been a sad spectacle to angels and to men. With lamentation and woe they will finally acknowledge that they are too late, too late!

Day and night these scenes are portrayed before me. What can prompt such a constant devotion to Satan and such a persistent scorning of God's mercies and His love?

“Ye are not your own,” Christ has declared. “Ye are bought with a price.” [1 Corinthians 6:19, 20.] We desire to see poor, deceived, guilty, perishing souls rescued. We desire to see every church member carrying a burden for the unsaved. This the Christian pledges himself to do when he receives baptism in the name of the Father, the Son, and the Holy Ghost. The three greatest powers in the heavens pledge their sufficiency and keeping power to every soul who in sincerity keeps his baptismal vow to live by that faith which works by love and purifies the soul and to be God’s helping hand to save from Satan’s deceptive power every one whom he can reach.

Why should not believers be aroused? The goodness of God in hearing and answering prayer lays every Christian under obligation to help his fellow men. By submitting to the rite of baptism he testifies: “I am dead to the world. In the likeness of Christ’s death I have been buried in a watery grave. In the likeness of His resurrection I have risen to live alone for Him, my Redeemer. I have pledged myself to labor henceforth for Christ, co-operating with Him in the great work of saving souls.”

When the eyes of a poor, guilty, rescued sinner are opened to see the sufferings of Christ upon the cross of Calvary, he confesses his faith in the Crucified One as his Saviour, and, ceasing to serve the great apostate who introduced sin into our world, he takes his stand under the blood-stained banner of Prince Immanuel, henceforth faithfully to obey all His commandments, and, if need be, to suffer reproach for His sake. Will there not be joy in heaven over every soul that we as believers have been instrumental in saving to Jesus Christ? One soul, saved, causes great joy in heaven.

“Sing, O daughter of Zion, shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [Zephaniah 3:14-17.]

I send much love to your mother and to Hattie.

In love, your mother.

Lt 131, 1902

White, Emma

“Elmshaven,” St. Helena, California

August 18, 1902

My dear daughter Emma,—

It is just a little after four o’clock. I am up, writing you a few lines by lamplight. I want you and

Edson to make me a visit as soon as you possibly can. I wish you could come while the fruit is so plentiful. For several months we have had from our orchard all the fruit that we could use. The cherries were the first to ripen. Our three large trees were loaded with delicious fruit. From one of these trees we sold ten dollars' worth of fruit. This tree of cherries was very early, and we got a good price for them. The Sanitarium took them and paid us seven cents a pound, selling them for ten cents. Before the last of the cherries on this tree were gone, the fruit on the two later trees was ready for picking. We canned over one hundred quarts of cherries from these trees. Later, we bought some cherries for three cents a pound, and now we have about one hundred and fifty quarts canned. These cherries are not the flat, tasteless variety, They are a little acid, and that makes them delicious.

Since the apples grew large enough to cook, we have had all the applesauce we wanted. All our family enjoy this dish, especially Clarence Crisler. He thinks he never before had such a feast of fruit.

Our peaches are ripening fast. They are of excellent quality, though not so large as some. We have had a great many of a white, tender-fleshed peach. Now the yellow Crawfords are ripening. Of these we shall have a ton altogether. They are not very large, but of excellent flavor.

I wish you and Hattie could be here now. You could put up many peaches for yourself if you wished to. You could dry some also, for we have a large brick dryer. I think we shall dry some.

The next fruit to ripen will be the prunes. The trees are loaded, and some of the branches have broken under their burden. You could have all the prunes and all the grapes you wished.

I have written to Edson in regard to coming to California, and I think he will come soon. We wish to talk together about book work.

I want you to be sure to come and make us a long visit. Come and get rested, and then attend the camp-meeting in Los Angeles, which is to be held the middle of September. We shall be so glad to entertain you. I have just had a room built especially for my writing room. It is large and airy, with a fireplace and a bay window. Soon I shall move into this room. When you come, you can have the room I now occupy. Edson can have a room in the office for his writing. Our family is small, and we can accommodate you nicely. Mrs Nelson is an excellent cook and a good, faithful housekeeper.

This is a beautiful place. You would enjoy sitting on the lawn under the elm trees, the lower boughs of which touch the ground, forming a leafy canopy.

Come as soon as you can. I shall be so glad to see you. I want my children with me. It may be the last time that we shall be together.

Yesterday W. C. White received a letter from Brother Butler. He says that Edson is enjoying much of the blessing of the Lord and that he speaks to the people under the influence of the

Spirit and power of God. He is attending a camp-meeting some where in the South; I do not remember the name of the place, but I suppose you know where it is. I was greatly pleased with Elder Butler's letter. He spoke very fully in regard to the blessing that was resting upon Edson and the excellent discourses he was giving in the spirit and power of God.

Brethren Brown and Wilcox were here yesterday to consult with us in regard to camp-meeting. They came up on the morning train, reaching here about half past ten, and went home on the afternoon train, which leaves St. Helena at three o'clock.

I am improving in health. But I find that I cannot presume on my strength without feeling the taxation. Last Sabbath I spoke in the Sanitarium chapel. The blessing of the Lord rested on me in large measure. My voice was clear and strong. I had received a special blessing on Friday morning. I was given the assurance of the presence and grace of Christ. I never felt more deeply the need of a close connection with the Source of all strength than at this time.

Two weeks ago a Sabbath-school Convention, made up of the members of the St. Helena and Calistoga churches, was held at Hitchcock's Canyon, a grove about four miles from here, on the Healdsburg Road. There were about one hundred and fifty in attendance. They spent the whole day there, taking their lunch with them. The meetings in the morning were made very interesting. I spoke in the afternoon. On Sunday afternoon, the day following, an open-air meeting was held at the same place, and the Lord gave me freedom in speaking to the people. There were about sixty present, among them a number of outsiders from different places. My voice was strong, and the Lord gave me freedom in speaking. As I speak at such meetings as these, I think of the words of Christ, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.]

We wish to work some of the places around St. Helena. They are so near us, and yet they seem so far away. We are going to hold meetings in a grove right in St. Helena, to see if we cannot arouse an interest among the people of the town.

We know, by the fulfilling of the signs that Christ predicted, that the end of all things is at hand. "As it was in the days of Noah," He declared, "so shall it be also in the day when the Son of man is revealed." [Luke 17:26, 30.] This is a time of marked depravity and sinfulness, when men have no regard for God or eternal realities. It is now that we need the faith that overcomes the world. We cannot afford to be careless upon the very borders of the eternal world. How fearful is the wickedness portrayed in the daily papers! If the judgments of God that are falling on the earth do not arouse the souls perishing out of Christ, what will? Think of the strikes, the confusion in the business world, the thefts, the dishonest practices, the wars and bloodshed, the suicides and murders. Notwithstanding this dark picture, the people are becoming more and more interested in amusements—in ball-playing and other games, in racing, theaters, and many, many other worldly pleasures. Can we not understand that the end of the world has come, as Christ predicted?

Our churches need now to be aroused; for Satan is stirring up the subjects of his kingdom of darkness to work with intense activity, as he inspired them to work in the days of Noah. Those

who now choose to be indifferent in regard to the salvation of their own souls will soon be heard making the fearful lamentation, “The harvest is past, the summer is ended, and we are not saved.” [Jeremiah 8:20.] Let us do all that we can, on our part, to arouse the sleepy ones. The church must be awakened to proclaim with voice and influence not only to those who are nigh, but to those who are afar off, the message, “The end of all things is at hand.” [1 Peter 4:7.]

Strong faith must now be constantly exercised. An awakening power must be revealed in every believer. We must no longer act like sinners, while as Christians we should be revealing a living, saving faith. Living faith in Christ Jesus will produce fruit. There will be a holy, unwavering devotion to the Lord. Laboring with an eye single to His glory, we shall be sustained amidst the perils of the last days.

What has sustained Christians in every age, amidst reproaches, temptations, and sufferings?—A pure, trusting faith, constantly exercised; a committing of the keeping of the soul to God, under any and every circumstance, as unto One whom they knew would not betray their trust. Our Creator will keep that which is committed unto Him against that day.

Christ, by His sacrifice to save sinners, evidenced His great love for the human soul. He gave His life to secure our salvation. What an insult so many, deceived by Satan’s temptations, offer to the Saviour by abusing their privileges, refusing to acknowledge His loving interest in them. Yet He, their Creator and Redeemer, bears long with them in their persistent disdain of His mercies. As this matter is daily urged upon my mind, I am so astonished that I cannot hold my peace. I long to reach sinners and to cry out to them, “Turn ye, turn ye from your evil ways; for why will ye die?” [Ezekiel 33:11.]

Christ with His own blood has bought the whole human family. We are His purchased possession. He desires those who claim to believe in Him to receive His power; that in this wicked and perverse generation they may become sons of God and that they may reveal, to a world entranced and corrupted by Satan, that God is love, <and [that] there is a difference, plain and distinct, between him who serveth God and him that serveth Him [not]. The Lord knoweth them that are His.>

The line of demarcation between him that serveth God and him that serveth Him not is becoming more and more distinct. This is as the Lord designs it should be. An active, living faith distinguishes the people of God from the sinful, who by their rejection of Christ <continually> bear to the world a plain testimony: “I will not have this man Christ Jesus to rule over me. I will not eat and drink to the glory of God, but will follow my inclination, eating and drinking as I please. I will not wear the yoke of Christ; I will not learn His lessons of meekness and lowliness of heart; I will have my own way and live in this world a life of pleasure.”

O, how ashamed the poor, worldly, guilty souls ought to feel! When they will see the righteous saved in the kingdom of God and find themselves outside the gates of the city, what an awakening there will be! But it will come too late. They will have made their choice and decided

their destiny. When opportunity was offered them to repent and be converted, they dishonored their Redeemer, scorning mercy, refusing to acknowledge the love of God, and choosing the service of Satan because he wanted them to stand on his side of the controversy. They have been a sad spectacle to angels and to men. With lamentation and woe they will finally acknowledge that they are too late, too late!

Day and night these scenes are portrayed before me. What can prompt such a constant devotion to Satan and such a persistent scorning of God's mercies and His love?

"Ye are not your own," Christ has declared. "Ye are bought with a price." [1 Corinthians 6:19, 20.] We desire to see poor, deceived, guilty, perishing souls rescued. We desire to see every church member carrying a burden for the unsaved. This the Christian pledges himself to do when he receives baptism in the name of the Father, the Son, and the Holy Ghost. The three greatest powers in the heavens pledge their sufficiency and keeping power to every soul who in sincerity keeps his baptismal vow to live by that faith which works by love and purifies the soul and to be God's helping hand to save from Satan's deceptive power every one whom he can reach.

Why should not believers be aroused? The goodness of God in hearing and answering prayer lays every Christian under obligation to help his fellow men. By submitting to the rite of baptism he testifies: "I am dead to the world. In the likeness of Christ's death I have been buried in a watery grave. In the likeness of His resurrection I have risen to live alone for Him, my Redeemer. I have pledged myself to labor henceforth for Christ, co-operating with Him in the great work of saving souls."

When the eyes of a poor, guilty, rescued sinner are opened to see the sufferings of Christ upon the cross of Calvary, he confesses his faith in the Crucified One as his Saviour, and, ceasing to serve the great apostate who introduced sin into our world, he takes his stand under the blood-stained banner of Prince Immanuel, henceforth faithfully to obey all His commandments, and, if need be, to suffer reproach for His sake. Will there not be joy in heaven over every soul that we as believers have been instrumental in saving to Jesus Christ? One soul, saved, causes great joy in heaven.

"Sing, O daughter of Zion, shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Zephaniah 3:14-17.]

I send much love to your mother and to Hattie.

In love, your mother.

Lt 132, 1902

Irwin, G. A.

“Elmshaven,” St. Helena, California

August 17, 1902

Dear brother Irwin,—

Your long letter was gladly received. Thank you for it. You need never fear that any letters from Australia will be too long.

I will try to answer your question as to what you should do in the case of Sunday laws being enforced.

The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching was that, when people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort.

To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance.

When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.

When a man, white or black, is arrested for Sundaybreaking, he is placed at a great disadvantage. He is humiliated. And it is well nigh hopeless for him to obtain a fair trial. Often when Sabbathkeepers in the Southern states are arrested for working on Sunday, they are sent to the chain gang where they are forced to work on the Sabbath. The Lord does not counsel them to place themselves where they are obliged to dishonor His holy rest day.

Our churches should understand the methods to be used in avoiding this difficulty. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let

religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work and will reach many souls.

Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way.

God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in His law. We are to do all that we can to enlighten those in ignorance; but we are never to confederate with men of the world in order to receive financial assistance.

Of the children of Israel we read: "Therefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my wrath upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols. Nevertheless mine eye spared from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." [Ezekiel 20:10, 11, 13-20.]

The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creating, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they cannot escape the penalty.

The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when He wishes them to avoid it. Thus

they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstrations on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness.

Christ warned His disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. "I have told you before it come to pass," He said, "that, when it is come to pass, ye might believe." [John 14:29.] Their faith was to be strengthened, rather than weakened by the coming of trial. They would say to one another, "He told us that this would come, and what we must do to meet it."

"Behold," Christ said, "I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "Ye shall be hated of all men for my name's sake; but he that shall endure to the end shall be saved." [Matthew 10:16, 22.] They hated Christ without a cause. Is it any marvel that they hate those who bear His sign, who do His service? They are counted as the off-scouring of the earth.

"But when they persecute you in this city, flee ye into another." It is not the will of God that your lives shall be carelessly sacrificed. "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." [Verse 23.]

The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the Spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions He has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given His people the work of making a tirade against those who are transgressing His law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. In a few places too much has been expended, while many, many cities have been left unwarned and unworked.

All this is against us now. Had we put forth earnest efforts to reach those who if converted would give a true representation of what present truth would do for human beings, how much further advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected.

Our ministers of experience should instruct the young men who are desirous of entering the

ministry, doing all they can to lead them forward in successful evangelistic work. They should take them with them to the places they visit, showing them how to win souls to Christ. But work in the canvassing field will do more than almost anything else to prepare young men for the ministry, after they have had opportunity to become Bible students.

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God.” [2 Corinthians 2:14-17; 3:1-5.]

We are handling great and sacred truths which concern our present happiness and our eternal welfare. We need to remember that the Lord, He is God. He will advance His work in His own way. All who do His will shall know of the doctrine.

Christ requires every one who believes in Him to reveal in his life the fulfilment of the promise, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.] They are bound by a most solemn obligation to show that their faith is to them a reality, that power is given them to become the sons of God. They must give evidence, by their words and actions, that they possess this power. They are to adorn the doctrine of Christ their Saviour. They are to be frank, sincere, kind, amiable, sober-minded yet cheerful, showing by example the elevating character and sanctifying influence of their faith. Thus believers and unbelievers will take knowledge of them that they are laborers together with God. The mark of Christ is upon them, because they have learned of Him.

Lt 133, 1902

Foss, Mary

“Elmshaven,” St. Helena, California

August 10, 1902

My dear sister Mary,—

I have written page after page to you in the past, but before finishing the letters, I have had to give attention to many letters written to me in regard to important matters on which decisions had to be made. After answering these questions, I have looked for what I had written to you, but I could never find anything.

Now, my sister, do not think that I have forgotten you; for I have not. You know that I have books to make. My last effort is a book on "True Education." The writing of this book has been very trying to me, but it is nearly finished. I am now completing the last chapter. This book will not have in it so much matter as there is in some of my larger works, but the instruction it contains is important. I feel the need of help from God continually.

I am still as active as ever. I am not in the least decrepit. I am able to do much work, writing and speaking as I did years ago.

I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer. So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches, and to attend important meetings. I could not do this work unless the Lord helped me.

Sabbath, August 2, we met together in a grove five miles from St. Helena, for a Sabbath-school convention and open-air meeting. The brethren and sisters from the churches in Calistoga, St. Helena, and Crystal Springs attended the services. Many children were present. They met by themselves for Sabbath school and children's meetings, while the older ones took part in the convention. Every one seemed to enjoy this grove-meeting. The singing was excellent. In the afternoon I spoke to the people. Several persons not of our faith were present. The Lord helped me, and an excellent impression was made on their minds.

Sunday afternoon some of the brethren and sisters met again in the same place, and I spoke to them with much freedom. A number of outsiders were present. For some time after my journey East last winter, I had considerable difficulty with my voice; but now I can speak before large congregations.

At the time of the last General Conference, held in Battle Creek, I labored very hard, and immediately after that meeting I visited several of our institutions and attended three camp-meetings. So much travelling and taxing labor wore on my strength. During the General Conference the Lord blessed me. It was a most solemn sight to see hundreds of delegates and thousands of our own people assembled in the Tabernacle. When I spoke to them, my voice reached every one.

Our college that was in Battle Creek for so many years has been moved to Berrien Springs, a beautiful Michigan town about a hundred miles west of Battle Creek. This school was deeply in debt, and for a time the managers did not know how they could move the school away from Battle Creek; but through the sale of Christ's Object Lessons, this was made possible. They have

succeeded in paying a large portion of the debt already, and they hope soon to be free.

About three years ago all of our schools were in debt and did not see any way out of their financial difficulties. I had just finished writing my book entitled Christ's Object Lessons. I proposed to give this book for the purpose of clearing the schools of their terrible indebtedness. I offered to give the book, if the publishing houses would publish it without profit, and if our people would sell it without commission. After considering my offer carefully, the brethren accepted it.

The book sells for a dollar and twenty-five cents a copy. Our people have raised a fund for the material used in manufacturing the books. Every church member in every conference is expected to sell a certain number of these books in order to do his part in this work. The plan is proving a complete success. Already about two thousand copies of this book have been sold, and the proceeds have been sent to the schools to be applied on the old debts. The work is still going forward in behalf of all our schools in America and is being taken up by those in charge of our schools on other parts of the world—in Australia, Europe, and Africa. Financially, the plan has resulted in large returns; spiritually, it has helped to unify the church.

I have ordered a copy of Christ's Object Lessons sent to you and to John Foss and to Ellen Tapley. There are other books that I should be glad to bring out if the Lord spares my life.

But I have not yet told you how many there are engaged in helping me in my work. My right-hand helper is W. C. White. I pay him fifteen dollars a week. Miss Marian Davis, who has been with me for twenty years, edits my books, giving me most valuable help. I pay her eight dollars a week. Miss Peck, a woman of much ability, keeps my accounts and also helps in editing my books. I pay her ten dollars a week. Maggie Hare prepares the articles for the papers. Clarence Crisler, an experienced stenographer, takes my discourses and writes them out. And when I am called to board meetings or committee meetings, he accompanies me and reports my talks. Miss Graham, a young lady from Healdsburg College, is being initiated into my work. She does the typewriting. Maggie Hare and Clarence Crisler are paid by the General Conference.

Mrs. Nelson is my housekeeper. She is an excellent cook. She takes careful charge of everything in the house and is very neat and orderly.

Sara McEnterfer, my secretary, has been with me for nearly twenty years. Since my husband's death, she has been my companion in travel. While we are on our journeys, she takes entire charge of all the business. She also gives me treatment. She is a trained nurse, and when we were in Cooranbong, she often took the place of a physician. She has had marked success in treating cases that the physicians had given up. More than once we have brought the sick to our home and have cared for them till they were well. Sara has often been called up in the night to go six or seven miles through the woods to visit some suffering one. She usually went on horseback. So successful was her work among the sick that the people thought her equal to a physician. In Cooranbong there was no physician nearer than Newcastle, a town twenty-five miles away, and

for one visit a charge of twenty-five dollars was made. We refused to take any pay for the work that we did in this line, and this had an excellent influence.

We now have a small sanitarium at Cooranbong, on the school estate, and an excellent work is being done by it. Several sanitariums have been established in Australia, and most of the time they are full to overflowing.

We have an excellent school in Cooranbong. I labored with all the powers of my being to established this school, and I was successful. In all this work, my son W. C. White was my right-hand helper. He is a wise, solid thinker, and his counsel and advice is appreciated by his brethren. In the past, he has been called here, there, and everywhere to attend council meetings. I have protested again and again, for I needed his help in my book work.

After coming to this country, he was able to give very little time to my work; for his brethren seemed determined to have his counsel and judgment, and he was called away from me so much that my work has suffered. But they have decided that if they wish to get my books, they must not call him away from me so much; and now he is able to help me a great deal.

After purchasing this place, I gave W. C. White a beautiful spot on which to build a house. He built a three-story house, in which over twenty people find a home. The house is near the Food Factory. The workers in this factory need to be close to their work, but they could not purchase land on which to build themselves homes, so they pleaded with my son to build a large house, that they might have a chance to rent rooms from him. This he did, and his house is always filled. He hired the money to build; for he felt it his duty to provide a place for these workers.

My home is only a few rods from the Food Factory in which all kinds of health foods are made. We find this very convenient. We live very simply; we have no meat or butter or tea or coffee on our table.

We are not living here from choice. We are here in the providence of God, and when my work in this place is finished, the Lord will open the way for me to go where He would have me go. We have much work to do, and I am so glad that all my workers are in harmony.

The office building is close to the house. I can speak to my workers from my window when I wish for a certain manuscript or when I wish to give them something to be copied.

My health is good, if I am careful not to overtax myself. We have good horses and carriages, and I drive out every day, when I can spare the time. Sara always goes with me. She takes the lines, and could manage any horse that I should dare to ride after.

I carry a heavy burden for the work and cause of God. I did hope to be able to visit the state of Maine, to see my friends and relatives there; but it now seems a little doubtful that I shall be able to do this.

I send you some postage stamps that I happened to have in my pocketbook; also a one-dollar bill. I hope to be able to send you something more soon. At present I am short of money. I have not received all the money I left in Australia. I have had to borrow several thousand dollars in order to keep on in my work. I often have these times of dearth when issuing my books. But I have everything to make me comfortable. I thank the Lord for His mercy and His lovingkindness.

I must now close my letter. I need not write to you in regard to religious matters; for I will send you copies of the manuscripts and letters that I am writing in which I think you might be interested. I would love to meet with you, but I do not suppose this can be. I do not care to travel in the cars except when it is positively necessary.

May the Lord bless and strengthen you, my sister, and may His peace be with you, is my prayer.

With much love to you and to your children.

Lt 134, 1902

Brethren and Sisters of the Iowa Conference

“Elmshaven,” St. Helena, California

August 27, 1902

Dear Brethren and Sisters of the Iowa Conference,—

I am instructed to say to you that as Christians it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord’s work on the earth.

God’s people are to reveal the attributes of Christ—the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [1 John 3:17.] Let there be no shutting up of the bowels of compassion; for those who do this are deprived of the Spirit of God.

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis.

The Sin of Selfishness

All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin was Satan's declaration that it was possible for man to attain to something more than he already enjoyed—possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world.

God desires every one to understand the evil of selfishness and to co-operate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work and to destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "I and my Father are one," said Christ. [John 10:30.] By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host is filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man from his fallen state. Every attribute, every power of divinity, has been placed at the command of those who unite with the Saviour in winning men to God. O that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them! Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection.

Christ Our Righteousness

I am sorry that so many are doubtful in regard to justification by faith and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin—a curse—for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free.

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ's being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God's law.

Carelessness in regard to the principles that must be brought into the life practice is a fatal mistake and needs special attention. He who is saved must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these things ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." [Matthew 23:23, 24.]

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life experience. Let none repeat the past. Let none indulge in speculative theories or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their lack of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will verily fall on all who are engaged in a like work, unless they repent.

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations.

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. That which is revealed in the Scriptures is for you and for your children. Eat the Word and digest it, for it is the bread of life. Do not be eager to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand.

In every place God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

Let us notice the answer that the divine Teacher gave to the lawyer who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said: "This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [Luke 10:25-29.]

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise." [Verses 30-37.]

In this parable are summed up all the principles contained in the law of God.

On every hand we can see the terrible results of the selfishness that led Adam to transgress God's law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the

crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents.

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words. "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord." [Matthew 25:21.]

Lt 135, 1902

Brethren and Sisters of the Iowa Conference

"Elmshaven," St. Helena, California

August 28, 1902 [typed]

Dear Brethren and Sisters of the Iowa Conference,—

Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of all other people.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Only when we are intelligent in regard to the principles of health reform can we be fully aroused to see the evils resulting from an improper diet. Those who, after seeing their mistakes, have courage to change their habits will find that the reformatory process requires a struggle and much perseverance. But when correct tastes are formed, they will realize that the use of food, which they have formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Some of our people conscientiously abstain from eating improper food and at the same time neglect to eat food that would supply the elements necessary for the proper sustenance of the body. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in the place of harmful articles of diet that we have discarded. Much tact and discretion should be employed in preparing nourishing food to take the place of that which has constituted the diet of many families. This effort requires faith in God, earnestness of purpose, and a

willingness to help one another. A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal and must supply ourselves with food that will give proper sustenance to the body.

Those who do not know how to cook hygienically should learn to combine wholesome, nourishing articles of food in such a way as to make appetizing dishes. Let those who desire to gain knowledge in this line subscribe for our health journals. They will find information on this point in them, especially in the Good Health.

Without continually exercising ingenuity, no one can excel in healthful cookery; but those whose hearts are open to impressions and suggestions from the Great Teacher will learn many things and will be able also to teach others, for He will give them skill and understanding.

Careful attention should be given to the proper use of nut foods. Some kinds of nuts are not so wholesome as others. Do not reduce the bill of fare to a few articles composed largely of nut foods. These foods should not be used too freely. If they were used more sparingly by some, the results would be more satisfactory. As combined in large proportions with other articles in some of the recipes given, they make the food so rich that the system cannot properly assimilate it.

Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces articles of food containing the nourishment necessary for the upbuilding of the system. These may be made into healthful, appetizing dishes.

Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent and saves much cooking. Discard rich pastries, cakes, desserts, and the other dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with thanksgiving.

Concerning flesh meat we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, injurious alike to the brain and to the other organs of the body. The time has not yet come when I can say that the use of milk and of eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is very beneficial.

Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh meat is worse than wasted; for these things hinder the best development of the physical, mental, and spiritual powers.

How to Present the Principles of Health Reform

The Lord desires every minister, every physician, every church member, to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a

premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one place stumbling blocks before those who are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form.

We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely. Impediments would thus be thrown on the pathway of others. Do not drive the people. Lead them. Preach the Word as it is in Christ Jesus. The health journal will help you to learn not only how to prepare healthful food and how to give treatment to the sick, but also how to instruct others in these lines. Workers must put forth resolute, persevering effort, remembering that everything cannot be learned at once. They must have a fixed determination patiently to teach the people.

Wherever the truth is carried, the people should be given instruction in regard to the preparation of healthful foods. God desires that in every place the people should be taught by skilful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully.

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue to educate the people. We are not to neglect this work because of the effect we may fear it will have on the sale of goods manufactured in our health food factories. This is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring in themselves His image.

My dear brethren and sisters in Iowa, many have been rebelling against health reform. Many have been warring against Dr. Kellogg, as if he were the one who originated the principles of health reform. To such ones I would say, In treating these principles as something that you should resist, have you not acted foolishly? In rejecting health reform, you have not been rejecting Dr. Kellogg, but rather the One who in mercy has given you these principles. <For about forty years> the Lord Himself has been sending you instruction, line upon line, precept upon precept. You need to practice health reform just as conscientiously as does Dr. Kellogg. It will lead to the restoration of both physical and spiritual health. When you place yourselves in right relation to God, you will accept the medical missionary work as a work to which you have been appointed by the great Master-Worker.

Those who live in the last days of this earth's history need to be fully established in the principles of health reform. They need to recognize that the medical missionary work is ordained of God. Because the avenues of the soul have been sealed by the tyrant "prejudice," many are painfully

ignorant of the principles of healthful living. In their religious life they have become sour and uncongenial. May God forgive them.

God approves of the work that has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not fulfil His purpose to work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [Luke 12:47.] It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality He has set for them; and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness.

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. God will co-operate with His children in preserving their health, if they eat with care, refusing to put unnecessary burdens on the stomach. He has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth.

He who does not heed the instruction God has given in His Word and in His works, he who does not obey the divine commands has a defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away the precious moments of grace.

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect; but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, no longer to dishonor Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the Judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have formed, if we had taken the Bible as our counselor.

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation.

There is need of decided changes. It is time for us to humble our proud, self-willed hearts and seek the Lord while He may be found. As a people we need to humble our hearts before God; for the scars of inconsistency are on our practice.

The Lord is calling upon us to come into line. The day is far spent. The night is at hand. The judgments of God are already seen, both on land and sea. No second probation will be granted us. This is no time for making false moves. Let every one thank God that we still have opportunity to form characters for the future, eternal life.

God calls upon His people to be converted. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:7-9.]

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." [Revelation 22:12.] "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." [Isaiah 40:9, 10.]

Lt 136, 1902

Iowa Conference

"Elmshaven," St. Helena, California

August 28, 1902 [typed]

To the Iowa Conference

My dear Brethren and Sisters,—

"The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." [1 Peter 4:7-11.]

The churches in Iowa are in need of far greater spiritual life. When we separate from God, we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity, which must not be submerged in any human being. Supreme love for God is the great principle that keeps

men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ.

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace, saying, "Freely ye have received, freely give." [Matthew 10:8.] They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.

And this is the work that we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work, we shall be greatly blessed. And by it souls will be won to the Redeemer; for its influence is irresistible.

The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods, which appeal to men and women of intelligence. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. And through a belief in the truth, souls are awakened to their need of a preparation for life's duties.

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity.

The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity with the Spirit of Christ. There is a development of all the powers; for the heart is changed.

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge, ... and have not charity, I am nothing. ... Though I speak with the tongues of men and of angels, and have not

charity, I am become a sounding brass and a tinkling cymbal.” [1 Corinthians 13:2, 1.] It is not position or profession that makes a man of value in God’s sight. It is being good and doing good.

Christ says, “Except a man be born again, he cannot see the kingdom of God.” [John 3:3.] He who has only an emotional religion is controlled by “another spirit,” not the Spirit of Christ. [2 Corinthians 11:4.] Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.

By the death of His only begotten Son, God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin.

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? He says, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] There is power in Christ to enable us to gain the victory over the enemy.

I am carrying a burden for the Iowa Conference. The Lord has instructed me that as a Conference you are living far beneath your privileges. Although you have been greatly blessed with a knowledge of the truth, many of you have not realized your duty to give this advanced light to others. In the Judgment, God will call you to account for the way in which you have used the light given you.

In the Iowa Conference there are many precious souls who would make good workers. These need to be awakened to the necessity of taking hold of the Lord’s work and doing something for Him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those who are perishing around them.

God has appointed to every man his work. While so many men and women in the towns and cities round about us are perishing for lack of knowledge, how can God’s people sleep on in indifference? If those who know the truth realized fully the fearful peril of their fellow men, they would be aroused to work for the Master. Going out into new fields, they would by the power of a godly example lead others to unite with them.

Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields. Wisely work in places where you can best labor. Learn the principles of health reform, in order that you may be able to teach them to others. By reading and studying the various books and periodicals on the subject of health, learn to give treatment to the sick, and thus to do better work for the Master. Many who now rest in their graves would today be alive, had they been careful to improve precious moments in seeking to obtain a knowledge of the light <upon health reform> that God has given for their benefit. Wilfully ignorant of the laws of their being, they have died for lack of knowledge.

Let every member of the churches in Iowa carefully study the instruction given in the fifty-eighth chapter of Isaiah and in the third and fourth chapters of Malachi. Will my brethren consider these Scriptures? In the fifty-eighth of Isaiah there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. “The fashion of this world passeth away” [1 Corinthians 7:31], but the fashion of the world to come will endure forever. With what infinite bliss will the righteous be rewarded! What boundless joy will be theirs!

Christ has gone to prepare mansions for those who are faithful. To the immortal inheritance those who love God and keep His commandments have a clear title—a title that will never be questioned. Those who by faith take God at His Word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God hold fast their profession of faith will possess the kingdom forever and ever.

To the brethren and sisters in Iowa, those who claim to believe in Jesus as a personal Saviour, I would say: Remember that you are not your own; you are “bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.] I beseech you to consider your individual responsibility. In view of all that you are to receive and enjoy in the world to come, why, O why do you not rise above the sordid influences of this world, putting away all earthliness?

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.” [1 John 2:1-7.]

The church is the bride, the Lamb’s wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within.

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the Redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property. “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:10-12.]

The Lord is ready to do a great work for every church in the Iowa Conference. In order that the world may be left without excuse, He desires His representatives properly to bear witness of Him. Will those who have named the name of Christ be as clay in the hands of the potter? Will they submit to be molded and fashioned into vessels unto honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an illustration of practical Christianity.

The churches in this Conference have a work to do. Plans should be made to advance the Lord's cause. The Master is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid.

The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:105.] In these days of test and trial, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem. Those who walk in this light will never go astray.

The Lord's people should often come together to engage in earnest supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Let the laborers knit their souls with Christ and with their brethren. Let them unitedly use their powers in doing genuine, advance work, bearing to others the light of present truth.

In Iowa there are many places to be worked. As a general rule, the Conference laborers should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost.

An Appeal for the Barren Fields

My brethren and sisters, I wish to present before you the necessities of the destitute fields in your sight. In His great mercy, the Lord has furnished these fields with laborers who have precious talents. Means are now needed to carry forward the work. I present this matter before the churches in Iowa, praying that the Lord may impress hearts with the needs of His work, that gifts for these barren fields may flow into His treasury. Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them in order that institutions both small and large may be established to glorify His name. By giving of their substance to sustain His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

I have a message to bear in regard to the Southern field. We shall have to work this field. Its

present condition is a continual rebuke to all who claim to be followers of Christ. The outlook is not pleasant. In some sections of this field the nominal churches have done a good work in gospel ministry and by establishing schools for the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have realized that they should cultivate this long-neglected vineyard.

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of many of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

It is too late now to cling to worldly treasures. Soon, unnecessary houses and land will be of no benefit to any one; for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." [Luke 12:33.] This message should be faithfully borne—urged home to the hearts of the people, that God's own property may be returned to Him in offerings to advance His work in the world.

God calls for men who will educate. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field.

My dear brethren and sisters in Iowa, the Lord is calling upon you to come to your senses. Awake to a realization of your responsibilities. God has given to every man his work. You have a most earnest work to do. You may live lives of usefulness. Learn all that you can and then be a blessing to others by imparting a knowledge of truth. Let every one do according to his several ability, willingly sharing in the bearing of the burden.

Let us in the name of the Lord press perseveringly forward in the race for eternal life. We have a great work to do in enlightening our own souls and in living up to a higher standard. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's goodness to us and our obligations to others. While seeking to save the lost, let us keep our minds constantly uplifted in prayer for divine guidance. We are not to look to men, but are to behold Jesus. Let us not lose our spirituality. Christ desires His people to be greatly revived by the Holy Spirit.

Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to the scenes of the morning so soon to dawn. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the

dawn of the eternal day in all its glorious beauty and splendor.

Lt 137, 1902

Magan, P. T.

St. Helena, California

August 29, 1902 [typed]

Dear brother Magan,—

I have read your letter in regard to the publication of my book on education. I respect all you say about this matter, and I was quite desirous of complying with your request, if on consideration it should be thought best. But light has come to me that it would not be wisdom to do this. Confusion would be brought in. Some things have been presented to me that I will try to present to you.

There was in my mind a desire to present to the cause a couple of other books to be used for its advancement, as Object Lessons has been used. In the night season I was instructed that the giving of the manuscript of Object Lessons was of the Lord, but that if other books were given to be handled in the same way, the arrangements made for their sale would bring in a train of influences that would hinder the work of handling the larger books. These books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, “The commandments of God and the faith of Jesus.” [Revelation 14:12.]

If one book should be continually kept before the minds of our people and canvassers, all their zeal and earnestness would be spent on the circulation of that one book. The Lord would have the canvassers who sell Object Lessons take with them also other of our books. Nothing is to hinder the circulation of the larger books, for they contain the light given by God for the world.

Sometimes we get in a hurry and by our plans bring confusion into the Lord’s work. How many there are who work in their own strength, following their own lines, in order to accomplish that which they think should be accomplished. May the Lord take pity on our ignorance. May He help us to do nothing to hinder the work that He desires to have accomplished.

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom in order that each part may be carried forward successfully. While Object Lessons is to live to do its appointed work, not all the thought and effort of God’s people is to be given to this one line of work. There are many things to be done to advance the work of God. I have been instructed that the canvassing work is to be revived. Our smaller books with our pamphlets and journals can and should be used in connection with our larger books.

Should I give the publication of the book on education into other hands than those who acted so liberally in publishing Object Lessons, I should not be dealing fairly. I wish to express my sincere gratitude to those who took part in the publication of this book, co-operating with me in carrying out the God-given plan for freeing our schools from debt. Let the good work continue. But other books also must be sold. The canvassing work is to be carried forward with increasing interest. I have been instructed to say to my brethren and sisters that the way in which this book has been handled is an object lesson showing what can be done to circulate the books containing present truth. The work that has been done with Object Lessons is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. There is a decided work to be accomplished, and our other publications are to be handled in the same trustful way that Object Lessons has been handled.

We need to remember that the church militant is not the church triumphant. The difference between the kingdom of Christ and the kingdom of the world is to be carefully considered, else we shall draw threads of selfishness into the web that we are weaving. We need to remember that beside every soul there is an unseen, heavenly Watcher.

Lt 138, 1902

Daniells, A. G.

“Elmshaven,” St. Helena, California

September 5, 1902

Dear Brother Daniells,—

I have just read the letter that you wrote to my son Willie in regard to attending the California camp-meetings. I have much to say to you in regard to many matters, but cannot write at length now.

I write this morning to tell you that we desire you to attend, if possible, the Fresno camp-meeting. The Fresno and the Los Angeles meetings are the only ones that I expect to attend this season—not but that I should be glad to attend others, but I must spend most of the time in preparing my writings for publication so that they may be placed in the hands of the people. For the first time since returning to this country, Willie has taken hold of my book work in earnest. All our helpers are doing excellent work in this line. The preparation of the book Education and Testimony for the Church No. 35 has held me close at home for several weeks.

We greatly desire you to attend the California meetings. You should certainly be at Fresno. You may also be able to attend the Los Angeles meeting.

It is with fear and trembling that I start out on a journey now. I fear that I may gather too many burdens on my soul. When I stand before large congregations, it seems as if I were reined up

before the great white throne to answer for the souls that have been presented before me as unready to meet the Lord in peace.

I am much worried about Dr. Kellogg. In many respects, his course is not pleasing to the Lord. It seems to be so easy for him to drift away from foundation principles. He is in great danger of not holding the beginning of his confidence steadfast unto the end.

My brother, I wish to write a few words to you confidentially in regard to the Doctor: Do not let him beguile you by his statements. Some may be true; some are not true. He may suppose that all his assertions are true; but you should neither think that they are nor encourage him to believe that he is right. I know that he is not in harmony with the Lord. Do not sanction his effort to gather from every source all the means possible for his line of the work; for God does not favor so great an outlay of means as is now being made in Battle Creek; nor does He favor the way that the Doctor is managing the health food business.

Brother Daniells, constantly the Lord is keeping Southern California before me as a place where we must establish medical institutions. Every year this region is visited by many thousands of tourists. Sanitariums must be established in this section of the State. Tent-meetings must be held in as many of the great tourist resorts, far and near, as the Southern California Conference can work, with the laborers that they have. If ever there was need of awaking to the importance of working in such places, it is now.

Lt 139, 1902

White, J. E.

“Elmshaven,” St. Helena, California

September 9, 1902

Dear Son Edson,—

I have received your two last letters and will now answer as best I can. This is the last morning I shall have at home for perhaps a month. I have not been able to sleep past one o'clock, and I have risen to seek the Lord in prayer. I feel my helplessness, my dependence on the Lord, and I ask Him to teach me, to guide me, to strengthen me, that I may stand in my lot and in my place. We are living in a time when we must constantly seek help from the Lord, and we shall receive if we ask in faith, nothing doubting.

After reading your letter, I can only say to you, Follow the convictions of the Spirit of God, in harmony with your brethren. Watch unto prayer, and then commit the keeping of your soul to God, as unto a faithful Creator. He will keep that which is committed to His trust. Look to Jesus. The enemy will seek to spoil your life, but trust in the Lord. Draw nigh to Him, and He will draw nigh to you.

The Lord God of heaven is constantly at work for us. His angels are ministering spirits to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, “The meek will he guide in judgment; the meek will he teach his way.” [Psalm 25:9.] We must not allow human ideas and natural inclinations to gain the supremacy.

I have considered that which you have written in regard to your boat’s being fitted up and used as a missionary agency to convey workers to places that otherwise they could not reach. I have been shown how when you first went to the Southern field you used this boat as your home and as a place on which to receive the people. The novelty of the idea excited curiosity, and many came to see and to hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone—places represented to me as “the hedges.” [Luke 14:23.] It has been the means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel-feet have trodden.

Yet I would have you consider the dangers as well as the advantages of this line of work. The greatest caution will need to be exercised by all who enter the Southern field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by His power, are chosen as leaders and burden-bearers, the efforts of the workers will be in vain. The brethren are to consider all these things and then move forward in faith.

One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to do with boats is as a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized as a means of bringing to those in darkness the light of Him who is “the bright and morning Star.” [Revelation 22:16.]

As a people, we have been so often reprov'd for doing so little, that we should not hinder with discouragement any effort to extend the influence of the truth. Be careful that the enterprise you speak of does not cripple other lines of work.

I should be very glad, Edson, to have you visit us; but the Lord understands. I do not want you to leave a work, in which you are needed, to come to my home. The service of Christ must always come before anything else. I accept your reasons for not coming.

Walk humbly with God. The Lord will be nigh unto you in all things that you call upon Him for. The best way to succeed in all enterprises for the advancement of the truth is to go promptly and steadily forward, willingly making the sacrifices that God’s cause demands and trusting Him whose we are and whom we serve to supply our temporal needs. It is easy for Him who owns the

world and who has at His command the resources of heaven to increase or diminish the possessions of human beings. He will see that those who serve and obey Him have all things needful. The Lord is not unmindful of the wholehearted service offered Him. No work done in faith will be in vain.

God calls for earnest, persevering effort to press the battle to the gates. There is service to be done for the Master. Wherever there is work, there should be men and women on hand to say, "Here am I; send me." [Isaiah 6:8.] Wherever there is work to be done, let God's people take it up and do their best. If they leave untouched the work He gives them, they will lose the precious blessings that come to those who advance in spite of difficulties.

There are many who sit contentedly under their own vine and fig tree, doing nothing for the Master. The Lord did not give light to His people to amuse them, to please them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into His service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then go to work.

The Life-giver is constantly imparting His life to those who take it that they may impart it. Where there is constant receiving, there should be constant giving. The thoughts, the impressions, that we receive from God are to be shared with others. To impart increases the power to receive. Giving to others what we receive from God, "grace for grace"—this is the genuine enjoyment of spiritual life. [John 1:16.] None are to look upon the blessings they receive as their own, to be hoarded for self. These blessings are to be given back to God by being used to help some soul to the platform of eternal truth. All may learn, if they will, that the blessing of receiving is very closely related to the blessing of imparting.

In God's work there is need of constant self-sacrifice. Said the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." [Philippians 3:8.]

Christ was engaged in public ministry for only three years and a half, but His whole life was a life of ministry. He sought to teach men and women the great truth that the law of service is the law of life. Taking upon Him our nature, He came to this earth, all seared and marred as it was by the curse, to be the example for all men. He was the Redeemer of mankind. Though He could not abide on this earth in bodily form, He would abide in the hearts of His followers. He would not leave them to meet unaided the opposition they would receive from the world.

"Ye have heard how I said unto you," He declared, "I go away, and come again unto you." [John 14:28.] "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ... I will not leave you comfortless: I will come to you. ... At that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [Verses 14:19, 18, 20, 21.]

My son, has not God fulfilled His Word? Have you not recently had the assurance of His love? “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] Though the heaven of heavens cannot contain God, His chosen temple is the heart of the humble and contrite. His blessed presence fills the soul with light and grace and strength.

May the Lord bless and teach and guide you, is my prayer.

Lt 140, 1902

Haskell, Brother and Sister

Santa Barbara, California

September 11, 1902

Dear Brother and Sister Haskell,—

Yesterday, Wednesday, W. C. White, Clarence, Sara, Maggie, and I left St. Helena for San Francisco, there to take the cars for Los Angeles, to attend the camp-meeting. While waiting in Oakland I began to write a letter to you, which will be sent with this. My mind was drawn out to speak expressly of the duty of church members to draw together in the service of God, though all have not the same office or the same talents. Christ gives different men different abilities, to be exercised in different lines of work. Some are strong to carry on one line of work, while others are especially fitted to carry on another line, or to labor in a different way to accomplish the same result. Let no worker feel that his fellow workers should labor in exactly the same way that he does.

Lt 141, 1902

Haskell, Brother and Sister

Oakland, California

September 10, 1902

Dear Brother and Sister Haskell,—

You must not think that I have forgotten you because I have not written to you. The reason for my not writing is that we have been finishing two books Christian Education and Testimony 35. Marian has had the one on Education in her charge, and Willie has had the Testimony. In a few days both books will be finished. Reading the matter prepared for these books has kept me very busy. I am thankful that now my part is done, with the exception of a few pages yet to be read.

Early this morning, W. C. White, Clarence, Sara, Maggie, and I left St. Helena for Los Angeles.

We are now in Oakland, or rather, I am. W. C. W. and Clarence are in San Francisco, and so are Maggie and Sara. This evening at seven o'clock we take the cars, ride all night, stop off at Santa Barbara from eight o'clock Thursday morning till three thirty in the afternoon and then go on to Los Angeles.

I should be much pleased to labor for a short time in New York City. But while my life is spared, I must work diligently to place before the people the light that God has given me. I can work. My mind is clear, and my memory excellent. I am so grateful for this.

I am indeed very much pleased to know that you and Elder Franke can work together. Because men are not of the same stamp of character, this is no reason why they should draw apart. If we are children of the heavenly King, we shall not be at such variance that we shall stand in one another's way.

It is by the Lord's order that His servants have varied gifts. It is by His appointment that men of varied minds are brought into the church, to be laborers together with Him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit that dwelt in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament that they might help each other through belief in and sanctification of the truth.

It is the righteousness of Christ that goes before us. It is His character that we are to copy. And then what? The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow Him, He imparts to us His righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith and works that make us Christians, preparing us to sit together in heavenly places with Christ.

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given us commandment, we shall give evidence that we are complete in Him.

We must have the faith which prophets foretold and apostles preached—the faith that works by love and purifies the soul. If we reach the standard of perfection, our peculiar traits of disposition must be molded in harmony with Christ's will. Then we shall sit together in heavenly places in Christ. Brethren will work together, without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. But this is not profitable. Let us keep drawing near to God, and He will draw near to us. Then, as one, we shall reach upward to Him. The churches will be as gardens of the Lord, under His cultivation. God's

people will be trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful they may be! Did not Christ say, “It is my Father’s good pleasure that ye bear much fruit”? [See John 15:8.]

Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth, because they have not formed characters after the divine example? Will God be obliged to say of His people today, as He said of Israel, “I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine?” [Jeremiah 2:21.] Let us subdue self. Let us overcome every evil trait of character. Then the grapes of the Lord will once more grow on the once-flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah.

Hear the words of Christ, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.” [John 13:34, 35.]

The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. “Say ye not a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a snare and for a gin to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken and snared, and taken.” [Isaiah 8:12-15.]

I am instructed to say to those who know the truth, “Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom thou hast given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Verses 16-20.]

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked”—without the robe of Christ’s righteousness—“and they see his shame.” [Revelation 16:13-15.]

“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government, and peace there shall be no end, upon

the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” [Isaiah 9:6, 7.]

These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, “Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.” [Revelation 18:2.]

Let us cease the conversation that is so unprofitable and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purpose. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.

Daniel writes, “I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto the heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half, and when he shall have accomplished, to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.” [Daniel 12:7-10.]

The world is a theatre. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

God permits men to work out the purposes He would have saved them from had they kept His commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have sown. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." [Verse 10.] The wicked have chosen Satan as their leader. Under his control, the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfil God's purpose for them will be spoken the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Matthew 25:23.] The human machinery has been used to do a work that is a blessing to humanity; and God is glorified.

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to Him for the carrying out of His purposes, Satan comes in and uses in his service the minds that, given to God, could achieve great good. Under his direction, they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into His mind, and thus to acquire an education that would enable them to work the works of righteousness. But they know nothing of this education. They are helpless. Their powers do not guide them aright; for they are under the enemy's control.

The way to holiness and heaven is found in the path of obedience. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

September 14, 1902

Los Angeles

We arrived here Thursday evening at eight o'clock. We found that one of our brethren has vacated his house and gone to live on the camp-ground, so as to provide rooms for me and my workers. We are pleasantly situated, in a cottage of four rooms, but are quite a distance from the camp-ground. The streetcar runs within two blocks of the house, and the brethren have provided me with a horse and carriage to take me to and from the meetings. The others go on the car, or walk.

Yesterday, (Sabbath), Brother A. T. Jones spoke in the forenoon to a large congregation, and in the afternoon, at two thirty, I spoke to a crowded tent. The people seemed to manifest great interest.

We shall probably remain here over next Sabbath and Sunday, and then they want me to visit San Diego, where Dr. Whitelock is carrying on sanitarium work. If my health will permit, I will try to call at San Diego and then visit the camp-meeting at Fresno.

At present I am feeling reasonably strong. I hope that you and Sister Haskell are well.

Lt 142, 1902

Jones, W. H.

Los Angeles, California

September 15, 1902

Dear brother W. H. Jones,—

You are on losing ground, and have been for some time. You have been taught the way of truth, and your parents have great confidence in your principles, but God has weighed you in the balances of the sanctuary and has pronounced the sentence, “Weighed and found wanting.” [Daniel 5:27.] My brother, should your life be taken from you now, your loss would be a loss for all eternity. You have a great work before you, and you have not a moment to lose. Satan is playing the game of life for your soul. You are on the losing side. You are grasping thistles. Your association with those who are not consecrated to God gives you neither physical soundness nor spiritual strength.

You do not understand your position. The desire to enter into worldly amusements, to indulge the natural appetites, to commit sins that weaken your inclination to resist evil, has grown with your growth. You are a weak man, when you should be strong in moral power.

Your associations when you were obtaining an education were not pleasing to God. Instruction has been given me that if our youth would cherish the sense that they are to represent God, they would prove a great blessing to those with whom they associate. But you did not cultivate that firmness of purpose that would have enabled you to stand firmly for your faith in Bible truth.

While you were in the St. Helena Sanitarium, the Lord gave you opportunities, which, if improved, would have made you a wise, intelligent worker together with God. But you allowed the influences exerted by certain ones in the Sanitarium to make you unimpressionable in regard to religious matters. You did not cherish a firm purpose to become a faithful, all-round Christian. Your influence was not what it should have been. You did not constantly strive to be what God desired you to be. When you might have stood as firm as a rock to principle, you were influenced by those who in spirit and practice were departing from righteousness.

When you were at the St. Helena Sanitarium, I bore the testimony concerning you that you should be associated with physicians who were reaching a higher standard than were those at the Sanitarium, because it meant very much to you with whom you were associated. You did not respect Dr. Sanderson's course, yet you followed his habits and practices. I tried to arouse your father to see these things. How he could feel so much at ease in regard to you, when such influences prevailed at the Sanitarium, was, and still is, a mystery to me. I would rather bury a son of mine than have him receive the mold that you were receiving at the Sanitarium. The Sabbath was observed as a form, but love for it was not cherished.

The light given me at that time was that you were not improving your opportunities to become a Christian missionary, a man chosen by God to act out His plan. You were becoming less and less prepared to act as one working under the guidance of the great Physician. You were following in the footsteps of those who had brilliant powers, but who had not balance enough to hold them firm in their allegiance to God.

Satan was once a beautiful and exalted angel. But he swerved from his allegiance, and as no soul could remain in heaven alienated from God, Satan and those who sympathized with him in his rebellion were thrust out of heaven. Shall we yield ourselves to sin because Satan chose to become envious and jealous? There is no excuse for sin. If an excuse for sin could be found, sin could not be condemned; for it would not then be sin. God's purpose for us is that we shall be Christlike. The Saviour's prayer for us is, "That they all may be one; as thou, Father, art in me, and I in thee." [John 17:21.] The Lord has made it possible for us to have clear, discerning minds, able to distinguish good from evil. He has promised to give all power to those who believe and trust in Him. He is the source of all strength, all efficiency. Those who are willing to receive His grace will have grace to communicate. Those who choose to pattern after men and women who follow the ways of the world must reap the result of their choice. Virtue of character is alone of worth in Christ's sight.

The character of each one is open before God. It may, in this life, be kept pure and untarnished and prepared for the future life. Every human being is left free to choose between right and wrong. By the choice that he makes, he decides his eternal destiny. My brother, you are now at that age where you should have made it your choice to serve God and Him only.

God has given wonderful truth to His people, to show them the necessity of walking in the light as He is in the light. The accumulated light of the past and the present is to be to us a source of power, strengthening our purpose to live with God through the eternal ages.

The statement has been made that wherever there are three physicians, there are two atheists. But it is God's purpose that through the power of His truth, our physicians shall make constant progress heavenward. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the

wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [Jeremiah 17:5-8.]

Physicians are placed in positions of temptation and danger. But they may stand firm to their allegiance if they will take hold of the strength that God offers them. He says, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] The Lord will be the helper of every physician who will work together with Him in the effort to restore suffering humanity to health, not with drugs, but with nature’s remedies. Christ is the great Physician, the wonderful Healer. He gives success to those who work in partnership with Him.

“I the Lord search the heart,” He declares, “I try the reins, even to give every man according to his ways and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.” “O Lord, my strength and my fortress, and my refuge in the day of affliction.” [Jeremiah 17:10-14; 16:19.]

Have not these words been given to you to speak? Can you not, in the power of the Lord, take your stand on vantage ground?

I must present before you what the Lord has given me for you, but I am not called upon to enter into details, to specify wherein you have departed from truth and righteousness. You have known the way of the Lord; for it is plainly stated in His Word. You well know wherein you have separated yourself from God. I shall not repeat your mistakes and errors; for you know them, and are grieved over them, and will, I believe, repent most thoroughly and turn from the ways that have grieved the Spirit of God. I do not by any means give you up. I am afflicted with you in your affliction, as I think of how grieved you must be when you review the past and see the opportunities you failed to improve when you were at the St. Helena Sanitarium. You knew of the evils that were working in the institution, and you could and should have stood firmly for the right, making the Word of God your study and your guide. But you often allowed yourself to stand on the enemy’s ground.

Soon, very soon, you must stand before the Judge of all the earth, to give Him an account of the way in which you have used your talents. Shall it be with joy, and not with grief?

Please read and study the eighteenth chapter of Jeremiah. God declares, “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to

destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, to plant it and to build it, if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them. ... Thus saith the Lord, Behold, I frame evil against you, and devise a device against you, return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things. ... Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" [Verses 7-14.]

I bear this message to you because I want you to be an acceptable child of God. In some things you show weakness of character. You are easily lead astray by temptation. But you may gain strength from the experience through which you are now passing, if you will let the outcome make the right impression on your mind. Repentance will save your soul from death and hide a multitude of sins. The Lord loves you. His hand is stretched out to save you from your weakness. He will make your weak points of character your strong points, if you will trust in His strength.

The psalmist declares, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful; and with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle; the Lord God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me up upon my high places. He teacheth my hands to war, so that a bow of steel is broken by my arms. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, so that my feet did not slide." [Psalm 18:20-36.]

Will you please read these words carefully, and pray for clearness of mind, that you may understand them.

The Lord calls for young men to work in our sanitariums who will not yield to temptation. You are not fitted for this work. I am instructed to say to you, "When thou art converted, strengthen thy brethren." [Luke 22:32.] But do not, I beg of you, think that sin is any less grievous in the

sight of a holy God because some of our leading brethren have gone astray and turned aside to follow strange paths. The fact that they have sinned does not lessen your sin. You must answer to God for yourself. You were not compelled to sin because other men sinned. You knew that whatever their position, when they sinned, they were robbing themselves of the experience that God desired them to have. You knew that they were bringing to the foundation wood, hay, and stubble—material that must be consumed by fire.

Because others have not kept themselves so pure that no evil could truthfully be spoken of them, shall I take a course that will cause my soul to become diseased, making me offensive in God's sight? Shall I spoil my record in the books of heaven and disappoint my Saviour, who gave His precious life for me? Shall I make it necessary for Him who is to judge every one according to his works to speak to me the word "Weighed in the balances, and found wanting"? [Daniel 5:27.]

My brother, in love for your soul, I entreat you have your soul filled with the melody of spiritual joy. You may be a physician who has a cure for the souls as well as the bodies of the sick. You may work in partnership with the mighty Healer. But if you go on as you have been going, you will divorce yourself from God, you will become a partaker of the spirit and character of the enemy of all righteousness, and you will soon become indifferent to all in the life-service that is most solemn and sacred. There is hope for you in God. But remember that you have disappointed your Redeemer, and grieved the Holy Spirit. Will you not decide, as you read this letter, to change square about, and let all with whom you have been associated in your work in Santa Barbara see that you are sensible of your error, and that you are determined no longer to scatter away from Christ, but to gather with Him.

May God bless you, my dear brother, is my prayer.

Lt 143, 1902

Foss, Mary

Los Angeles, California

September 12, 1902

My dear Sister Mary,—

Last Wednesday I left St. Helena for Los Angeles, accompanied by my son Willie, Clarence Crisler, Sara McEnterfer, and Maggie Hare, to attend the Southern California camp-meeting. We spent Wednesday, September tenth, in Oakland, and at seven o'clock in the evening took the cars again. At eight o'clock, September eleventh, the next morning we reached Santa Barbara, where we spent the greater part of the day looking over the city to see if it would be a suitable place in which to establish a sanitarium and start a hygienic restaurant. We are starting these restaurants in many cities, that we may teach the people the value of a health-reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing and is made up of

grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over a flesh diet.

These restaurants have met with great favor from the people of the cities in which they are established. In our restaurant in Los Angeles, eight hundred meals are served daily.

We left Santa Barbara at three thirty in the afternoon and reached Los Angeles at eight that evening. We were driven at once to the house which we were to occupy during the meeting. This is a furnished cottage belonging to one of our brethren here who moved to the camp-ground that I might be accommodated in his house during the meeting.

Friday morning, a two-seated buggy drove to the door to take us to San Fernando, a town twenty-one miles from Los Angeles, to see a property that about a year ago we advised the brethren to purchase for school purposes. Circumstances were so arranged, in the providence of God, that this property, consisting of buildings that cost forty thousand dollars, and ten acres of land, was offered to our people for ten thousand dollars. The location is all that could be desired. The brethren wrote to me about the offer that had been made, and I told them to arrange at once for the purchase of the place. They did so and have since been preparing the building for school work. The school will open October 1, 1902.

On the trip to San Fernando, we saw much that was interesting. We drove through acres and acres of highly cultivated land, orange groves and orchards of various kinds of fruit. When we reached the place that our brethren have purchased, we were more than pleased with its appearance and location. Expensive buildings were erected there some years ago, the owners expecting that Fernando was about to become a center for tourists. But something swayed the tourists in another direction, and so it came about that these buildings, all ready for use, were offered to us almost as a gift.

Thousands upon thousands of people flock to Southern California from all parts of the States to spend the winter here. We are very desirous of getting our work in this part of the state well established, that the message of present truth may be given to these people. I have an intense interest in this work. I greatly desire that the tourists coming to Los Angeles, Pasadena, San Diego, and to many other parts of Southern California shall hear the message of warning to prepare for the great day of the Lord, which is right upon us. "He that is to come will come, and will not tarry." [Hebrews 10:37.]

We are looking for places on which to establish industrial schools. In charge of these schools we shall place carefully chosen teachers who will teach the children and youth to use their capabilities in a way that will make them of use in the Lord's work. I am urging our people to establish our schools away from the congested cities and to place in these schools faithful, consecrated teachers, who will make the Word of God the beginning and end of all the education given. It is our purpose to prepare young men and young women to act as God's helping hand, receiving light from the Source of light and imparting it to those who sit in darkness. It is time

that the world was warned that the day of the Lord will surely come as a thief in the night. Men are ambitious for power. The world is stirred with strife. Everywhere there is discontentment. At this time, in a world filled with confusion and bloodshed, the message is to be proclaimed that soon, in power and great glory, the Prince of Peace is to come.

The commission that Christ gave to His disciples is given also to us. "All power in heaven and in earth is given unto me," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] Diligently and faithfully we are to work for the Master. In this warfare there is no release.

I am laboring diligently to write out the instruction that the Lord has given me. I write many hours each day. Often I begin writing at one o'clock in the morning. I keep my helpers, five in number, all busy. My memory is good, my mind is clear, and my voice has returned to me. For this I praise the Lord. After my last severe illness, my voice left me, and I feared that it would never return.

The two last Sabbaths before leaving for Los Angeles, I spoke at the St. Helena Sanitarium to a room full of most interested listeners. Every time I speak at this place, I feel the deep moving of the Spirit of God. There are new hearers present every time, for fresh patients are always coming to the institution. Among my hearers there are most intelligent men—physicians, lawyers, judges; and they are interested in the words that the Lord gives me to speak.

I have a deep interest in every soul, high and low, rich and poor. I feel to the very depths of my being the value of the human soul. It seems to me so terrible that one of those for whom Christ has given His life should perish. My heart yearns over sinners. I long to set in operation some means of saving them. All that I have and am I have given to my Saviour; for I am His, bought with a price. I would be His instrument to open ways whereby many shall hear the truth.

The salvation of human beings has cost too much to [be] passed over lightly and indifferently. I cannot do this. I offer myself to the Saviour a willing sacrifice, to be used for the saving of souls.

I am so thankful for the work that Christ's Object Lessons has accomplished and is still accomplishing. When this book was in preparation, I expected to use the means coming from the sale of this book in preparing and publishing several other books. But the Lord put it into my mind to give this book to our schools, to be used in freeing them from debt. I asked our publishing houses to unite with me in this gift of donating the expense of the publication. This they willingly agreed to do. A fund was raised to pay for the materials used in printing the book, and canvassers and people have sold the book without commission. Thus the book has been circulated in all parts of the world. It has been received with great favor everywhere. Ministers of all denominations have written testimonials recommending it. The Lord has prepared the way for its reception, so that no fewer than two hundred thousand have already been sold. The means

thus raised have gone far toward freeing our schools from the debts that have been accumulating for many years.

Our publishing houses have printed three hundred thousand copies, free of cost, and these have been distributed to the different tract societies, to be sold by our people. The Lord has made the sale of this book a means of teaching our people how to come in touch with those not of their faith and how to impart to them a knowledge of the truth for this time. Many have been converted by reading this book.

I desire, while my life shall last, to do all in my power for the Master. I have a faithful band of workers. They are devoted to my work and my interests, and I appreciate their help. I do not know how long my life may be spared. I am grateful to my heavenly Father for the strength and the blessings He gives me. I am so thankful that I can have a part in His work.

Let us, my dear sister, hold the beginning of our confidence firm unto the end. Then, if we are not permitted to meet each other again in this life, we shall meet in the family of God, when the redeemed are gathered home. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.]

May the Lord bless you and the members of your family. That they may be among the blessed in the kingdom of God is the highest good I can wish them. Heaven is worth everything to them. God forbid that they should give their attention to earthly and temporal things and God have no place in their hearts. Heaven is worth life-long, untiring effort.

But I must now close this letter. Be of good courage, my dear sister. Trust in the Lord. He is your Helper.

Your sister.

Lt 144, 1902

Kress, Brother and Sister [D. H.]

Los Angeles, California

September 18, 1902

Dear Brother and Sister Kress,—

This morning I received and read your letter. Thank you for writing. I know, my brother, that you do not suppose that you will escape the temptations of the enemy. Continual trials will come. Cling close to the Lord Jesus, and do your best. And, my dear brother, do not think that Brother and Sister Farnsworth think triflingly of you, because this is not so. Ever since you have been in Australia, they have spoken of you in the highest terms in their letters to me. And there has been no change in the tone of their letters of late. Do not be troubled. Do not let the enemy cast one

shadow over your mind. Be of good courage in the Lord. Rest in His love.

Do not try to carry too many burdens lest you become over-wearied. I am so grateful to the heavenly Father for sparing your life. The letters we receive from Australia express much gratitude to Him for your and Sister Kress's labors there. The Lord will bless you and keep you. Be of good courage in Him. By His lovingkindness He has comforted and upheld you.

I am constantly thankful to God that it was possible for you to go to Australia, though I should indeed have been glad for you to remain in this country, had it been the will of the Lord.

One thing is essential for you, and for me also. We must be cheerful, keeping our eyes fixed on Christ, the Sun of Righteousness. We shall have to do earnest, deep, solid thinking. We shall have to bear a clear, straightforward message to all with whom we are brought in contact. We are constantly to keep the way of the Lord, constantly to obey His holy requirements. When the truth is planted in the heart by the Spirit of holiness, it spreads outward and covers the life with beauty. Then is revealed the power of the grace of Christ. Like the ever-widening circles in a lake, whose smoothness a pebble has disturbed, the wave of truth, flowing from the heart of the Christian, first touches those with whom he is most closely associated; then moves on with constantly widening influence.

It is in the daily life that the power of godliness is seen. In God's sight, a man is just what he is in his family. The life of Abraham, the friend of God, was signalized by a strict regard for the word of the Lord. He cultivated home religion. The fear of God pervaded his household. He was the priest of his home. He looked upon his family as a sacred trust. His household numbered more than a thousand souls, and he directed them all, parents and children, to the divine Sovereign. He suffered no parental oppression on the one hand, of filial obedience on the other. By the combined influence of love and justice, he ruled his household in the fear of God, and the Lord bore witness to his faithfulness.

He who blesses the habitation of the righteous, the high and holy One in whose mouth there is no flattery or deception, declared to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] I know that there will be in his life no betrayal of truth. I know that he will yield to no will and follow no guidance but Mine. He will keep My law. He will be true to principle."

Are the households that compose the church today households of prayer? Do fathers and mothers keep the way of the Lord? Do they realize that God's eye is ever upon them? Do they walk before their children in a perfect way? Do they make the law of God the rule of life, realizing that from it there can be no sinless swerving? Do they give the principles of holiness the first place in the life?

This, my dear brother, is my great sorrow—that there are so many Seventh-day Adventist families who need to learn what a Christian family should be. O that we could see every father

and mother in our ranks showing the interest in their children that God desires them to show.

From the experience of Cornelius we may learn many precious lessons. Cornelius was “a devout man, and one that feared God with all his house.” He “gave much alms to the people, and prayed to God always.” [Acts 10:2.] We have every reason to believe that he lived his prayers, that they did not come from lips defiled by passionate words.

Of him we read, “He saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually, and when he had declared all these things unto them, he sent them to Joppa.” [Verses 3-8.]

From this we see that the Lord knows every family and just what standard of piety each maintains. Cornelius did not know Christ; but he feared God, and the Lord recognized his piety and arranged circumstances in such a way that he was brought in contact with the apostle Peter to receive from him advanced truth.

God could have commissioned the angel to tell the gospel story to Cornelius. But in His wisdom the Lord brings those who are seeking for truth in touch with fellow beings who know the truth. The experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest desire to know His will. All who seek the Lord with full purpose of heart will find the blessing for which they seek.

The angel gave Cornelius full particulars as to how to find Peter, telling him just where he was living and with whom he was lodging. All heaven knows what position of trust we occupy. The very street on which we live is known to God.

“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision should mean, the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate.” [Verses 9-17.]

Mark how close the connections made. While Peter was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging house, and the Spirit said to him, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." [Verses 19, 20.]

"Then Peter went down to the men which were sent him from Cornelius; and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned by a holy angel to send for thee into his house, to hear words from thee." [Verses 21, 22.]

"Then called he them in and lodged them." [Verse 23.] Peter treated the messengers with great respect, feeling that heaven had indeed come very near to earth.

"And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And on the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an awful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee. Immediately therefore I sent unto thee; and thou hast done well that thou hast come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." [Verses 23-33.]

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; ... that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach

unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

“While Peter yet spake these words, the Holy Ghost fell upon all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” [Verses 34-48.]

What wonderful instruction this record contains. It shows the simplicity of the Lord’s plans for the advancement of His work. And it shows that the agencies of heaven are ever ready to co-operate with human agencies in working out the Lord’s plans. It should lead us to place ourselves in readiness to work for those who, though not having received the whole truth, are serving God with sincere, earnest purpose. In our world there are many such men as Cornelius, and for them the Lord desires his servants to make personal efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he. I am instructed that in the churches there are souls who are much nearer the kingdom of heaven than we suppose.

My brother, consider the way in which the Lord worked in the case of Cornelius; and take courage. Angels of God are co-operating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they have received. In this dark world of sin, the Lord has many precious jewels to whom He will guide His servants.

Christ and His angels come to us in the form of human beings, and as we converse with them, light and grace and joy fill our hearts. Our spiritual energies are quickened, and we are strengthened to do the will of God. Though we know it not, we were conversing with an angel, an angel in human guise.

There is a close connection between God’s revelation of Himself to us, and our earnestness in seeking Him. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” [Hebrews 11:6.] We are to receive the Lord Jesus by faith, delighted to find Him, whether He comes in the humble garments in which He walked over the hill and valleys of Palestine, or, as He comes sometimes, in the bright raiment of the mount of transfiguration.

We certainly need increased faith. If we will but put our trust in God, things that now seem to be impossibilities will appear easy of achievement. We need to realize that all heaven is interested in the proclamation of the gospel message.

My brother, everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings

of hopelessness. God's work will be done. The Lord knows those that are His. In His providence, He will direct them as He directed Cornelius.

Have we not a work to do for the Lord, and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our Guide and Counsellor, let us go forth to work for the Lord, serving Him in the way He has appointed, proclaiming the message of present truth in a way that makes it impressive and acceptable. We are weak, but God will give us His enduring strength if we will but believe.

God will use His believing ones as His instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer, falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed.

God's people would put on joy and gladness as a garment if they would only receive that which God is waiting to give them—that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may revive to spiritual action. Many have lost their vital energy and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to rouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy action is what is needed in the church today.

Lt 145, 1902

Burden, Brother and Sister [J. A.]

Los Angeles, California

September 21, 1902

Dear Brother and Sister Burden,—

We are attending the Los Angeles camp-meeting, and I have just spoken to the people for the last time. I have spoken seven times during this meeting. The congregations on Sabbaths and Sundays have been large. The tent has been well filled, and on Sunday quite a number were standing on the outside. On Sabbath I felt so weak before starting for the meeting that I almost decided to excuse myself; but the Lord helped me, and I was strong from the first minute that I began speaking. I spoke for an hour and a quarter. Today, Sunday, I spoke on the subject of temperance. After I had finished speaking, I asked that a contribution be taken up for the work in foreign fields. About ninety dollars was raised.

Oh, there has been so much to do at this meeting. I cannot take time to explain all about it. When our brethren begin to plan to do some large work, then it is that, unless they are on their guard, the enemy tempts them to become ambitious.

It is now clear to me that our restaurants should not be opened on the Sabbath. Unless they are closed on the Lord's day, the blessing of God will not rest upon this branch of the Lord's work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the people on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers are not to be asked to work on the Sabbath.

We have had a long controversy with some of our brethren in regard to establishing a large sanitarium at great expense right in the heart of the city of Los Angeles. They are conducting a large restaurant business and are anxious to move into a place where they can provide better accommodations for the helpers. They are now serving eight hundred meals a day. But unless the work is so conducted that the restaurant is made a means of communicating light, what advantage is gained? If none of those who come to the restaurant day after day for their meals are becoming interested in the truth, of what avail is the work done?

This is the question that needs to be answered. Who is authorized to invest one hundred thousand dollars on the supposition of doing great good when as yet we have no evidence that the most good is being accomplished? I have not heard that one soul has been converted as the result of the restaurant work here.

We need to count the cost of starting restaurants, and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.

There is danger that our restaurants will be conducted in such a way that the helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs to receive careful consideration. We have no right to bind our young people up in a work which yields no fruit to the glory of God. Let us remember the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. This matter needs careful attention. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's

sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary, and found wanting.

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a “Thus saith the Lord” must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear “much fruit.” [John 15:5.]

“In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” [Galatians 5:6.] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, “Look unto me.” [Isaiah 45:22.] “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, “What shall I render unto thee for thine infinite love and mercy to me? I am thy servant; for thou hast loosed my bonds.”

My dear brother and sister, engaged in the same precious service as I, do not forget that worldly policy will surely creep into your work unless you are constantly walking in the light of the living God. It is not enough to give God nothing but cold and careless thoughts now and then. We are to meditate day and night upon His character. We are to walk in the way of all His commandments. Then we shall see His beauty and rejoice in His goodness. The heart will glow with a sense of His love.

We are the Saviour’s little children. His name is Christ our Righteousness. What has wrought in the sinner the change that impels him to obey the Lord, to serve Him with devotion, gladness, self-denial? Faith, unselfish faith. It is faith that unbars the gates of the soul. How marvelous the transformation wrought in the life when faith opens the door of the heart to the Saviour. He who was once far from God realizes the meaning of the words, “I drew them by the cords of a man, with bands of love.” [Hosea 11:4.]

My dear friends, let the truth of God abide in your hearts. Then, with sanctified lips, you will repeat the message of mercy. Faith grows by exercise, and as it grows, love for the Redeemer

increases. “God is love, and he that dwelleth in love dwelleth in God, and God in him.” [1 John 4:16.]

I am so thankful to the Lord for giving me back my voice. I have been able to speak with freedom while at the camp-meeting. I can truly say, “I delight to do thy will, O my God.” [Psalm 40:8.] “Then shall I not be ashamed, when I have respect unto all thy commandments.” [Psalm 119:6.] I am so grateful for the peace and comfort and love that every day I find in the Lord. But when I attend meetings such as this camp-meeting, and see how my words are misinterpreted and made to serve selfish purposes, I am withheld from entering into controversy. I speak the words of the Lord, with the authority that He gives me, and then I leave the matter in His hands, knowing that I have done my duty. This I must do, whether men will hear or whether they will forbear. But I am not to speak words of my own, lest I weaken the testimony God gives me.

Lt 145a, 1902

Burden, Brother and Sister [J. A.]

Los Angeles, California

September 21, 1902

Extract from Lt 145, 1902 to Elder J. A. Burden, of Sydney, Australia, on hygienic restaurant work.

Dear Brother and Sister Burden,—

It is now clear to me that our restaurants should not be opened on the Sabbath. Unless they are closed on the Lord’s day, the blessing of God will not rest upon this branch of the Lord’s work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the people on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers are not to be asked to work on the Sabbath.

We need to count the cost of starting restaurants and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.

There is danger that our restaurants will be conducted in such a way that the helpers will work

very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs to receive careful consideration. We have no right to bind our young people up in a work which yields no fruit to the glory of God. Let us remember the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. This matter needs careful attention. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary and found wanting.

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "Thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit." [John 15:5.]

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." [Galatians 5:6.] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto me. He that followeth me shall not walk in darkness, but shall have the light of life." [Isaiah 45:22; John 8:12.] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto thee for thine infinite love and mercy to me? I am thy servant; for thou hast loosed my bonds."

Lt 146, 1902

Belden, Brother and Sister [S. T.]

Los Angeles, California

September 22, 1902

Dear Brother and Sister Belden,—

I have risen at one o'clock to write to you. I do not forget you. I think of you often and would be glad to visit you on your island home and talk with you, but this will never be. I see that the cause of God needs me here in America, and I must work here while He spares my life till He directs me elsewhere. I am sometimes greatly burdened in the night season. I rise from my bed and walk the room, praying to the Lord to help me bear the burden, and say nothing to make the people believe that the message He has given me is truth. When I can lay this burden on the Lord, I am free indeed. I enjoy a peace that I cannot express. I feel lifted up, as if borne by the everlasting arms, and peace and joy fill my soul.

I am again and again reminded that I am not to try to clear away the confusion and contradiction of faith and feeling and unbelief that is expressed. I am not to be depressed, but am to speak the words of the Lord with authority, and then leave with Him all the consequences. I am instructed by the Great Physician to speak the word that the Lord gives me, whether men will hear or whether they will forbear. I am told that I have nothing to do with the consequences, that God, even the Lord Jehovah, will keep me in perfect peace if I will rest in His love and do the work He has given me.

Be assured that I do not forget you. I pray for you, that the Lord will open up ways whereby you will be enabled to do good on Norfolk Island. I shall try to send you some money now and then. All that I have sent you since coming to this country has been hired on interest, but while I live, I will care for you. May the Lord give you peace and comfort. He is our only Hope and our only Helper. I shall be glad to hear from you as often as you can write, and I will write to you as often as I can. When it is not possible for me to write I will communicate to you through others. In this mail I will send you copies of letters I have written to the brethren in Australia.

I am sorry that your prospect of earning money through your dentistry has been cut off. I am very much pleased to know that you have a good house. This relieves me of a great burden.

The Lord desires us to put our trust in Him. I am keeping on the watch, not knowing how soon I may be called on to lay off my armor. I want my every word and impulse and action to be such that in the judgment I shall not be ashamed of them. I realize something of the time in which we are living. Our time of discipline on this earth, yours and mine, is very limited. Old age is telling on us. I have no time to devote to contention, and the Lord has told me that I am to have none with any soul, but that I am to go forward, believing, trusting, working.

I am at present in Los Angeles, where for the last two weeks we have been attending camp-meeting. I have spoken seven times in all. The meeting closed last night, but for two days the leading brethren will be in committee and council meetings.

The attendance at the camp-meeting was very good. On Sabbaths and Sundays the large tent was well filled, and during the week the evening meetings were well attended.

Last Sabbath, before starting for the meeting, I felt so weak that I almost excused myself from going. But I did not, and just as soon as I stood on my feet before the people, I felt the strengthening power of the Lord upon me. My voice was clear and reached all in that large tent, though I made no effort to make them hear.

At one time, after returning from my trip to New York, I feared that I had lost my voice altogether. But the Lord has given it back to me again, blessing and strengthening me, and I am able to continue camp-meeting work, which it seems to be very necessary for me to do.

I never realized more decidedly than at the present time the help of the Lord in my speaking and writing. I shall stand on the field of battle until the Lord releases me. I am afraid for our people—afraid that the love of the world is robbing them of godliness and piety. I am trying to arouse them to see the danger of being decoyed by the enemy on to enchanted ground. I am trying to show them the need of cultivating faith and love at all times and under all circumstances. It is only by strong faith that a strong love for the Saviour can be kept alive in the heart. Our faith in Christ must be a pure, strong, genuine faith. There is a spurious faith which leads only to confidence in self and to criticism of others. Such faith quenches every spark of Christlike love in the soul.

God calls upon His people to be united. But our union can be genuine only as we move upward to the cross of Calvary, every day crucifying self. All efforts at union that are not founded on the softening, subduing love of Christ in the heart will most assuredly fail.

“Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:2-4.]

There is power in genuine religion. Through faith, through conformity to the will of God, we shall become so Christlike that men will see that we are partakers of the divine nature, and that we are making constant advancement in the knowledge of Christ. As we co-operate with the Saviour, working on the plan of addition outlined in the following words, He works for us on the plan of multiplication: “Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for

so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 5-11.]

These words contain the science of Christianity. They show us how we may obtain an insurance policy to the life that measures with the life of God. Let us cultivate the precious graces of the Spirit. Let us use the talent of speech aright, speaking only words that will bless and strengthen those who hear. Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of first Corinthians. Believers must bring into their lives a stronger love for one another, a growing interest in one another.

Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive, taking in the whole plan of salvation—its purposes of love and mercy; that uproots from the heart all enmity, all petty differences, and transforms indifference and coldness into Christlike affection.

Tell the believers on Norfolk Island for me that they need this belief in the truth. Pray humbly together. Repent of your sins, and confess your faults to one another, that you may come together in unity and love. Let all be exceedingly careful to do or say nothing that will create ill will.

Why should not believers love one another? It is impossible to love Christ and at the same time act uncourteously toward one another. It is impossible to have the Christ-love in the heart and at the same time draw apart from one another, showing no love or sympathy. The more love we have for Christ, the more love we will have for one another.

There must be a reformation on this point, else there will be in our churches a perilous departing from God. “We have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” “Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.” [1 John 4:16-21.]

Brother Belden, I wish you to read to the church on Norfolk Island such parts of this letter as may benefit them; for they need these words.

Lt 147, 1902

Pallant, J.

Los Angeles, California

September 22, 1902

Dear Brother Pallant,—

I have not written to you as I should, and my conscience is troubling me. I will now try to write you a few lines. I am glad to see by your reports in the papers that you are making progress. God says to His missionaries, Annex new territory. By uniting with Christ, the soul gains strength for the conflict with the world. You can do a precious work by not confining your labors to our churches as closely as many of our ministers do. They ought not to do this. God has given them knowledge, experience, and a belief that gives them confidence in things not seen.

Train young men to be workers for souls. A mere assent to the truth will not answer. Many have but a cold belief in the truth, but this is not so with you. You feel an intense burden for souls, because you have a deep conviction of the importance of the work of soul-saving. The Lord desires you to draw many souls to a belief in the truth and then set them at work to draw still other souls to Him. But you must not overwork.

I am very glad to be able to tell you that my health is good, and that I am still able to engage in camp-meeting work. We are now attending the Los Angeles camp-meeting. I have spoken seven times since the meeting began. The attendance at the camp-meeting has been good, especially on Sabbath and Sunday. Not all our people could attend during the week, but all came on Sabbath, and many stayed over Sunday to hear the words of the Lord's servants.

May the Lord help us to understand that we must be laborers together with Him. Thorough consecration will bring believers to God in humility, and He will receive them and strengthen them for service. The Lord knows our infirmities, and He will help us if we will give ourselves to Him, body, mind, and soul. We are to ask earnestly for help, remembering that "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." [Romans 8:26, 27.]

"But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." [Jude 20-25.]

My brother, a much more serious work is before us than we have done in the past, and we are to be ever on guard, praying, and watching unto prayer. Let us pray that the Searcher of hearts shall enlighten our minds and soften our hearts, that our desire may be quickened and our yearning

intensified to be laborers together with God; and that our faith may be strengthened to grasp things not seen.

Pray, yes, pray with unshaken faith and trust. I am glad that you believe that an Angel of the Covenant, even our Lord Jesus Christ, is the Mediator who secures the acceptance of the prayers of His believing people. I pray “that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and the height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory by Christ Jesus throughout all ages, world without end.” [Ephesians 3:16-21.]

I should be so glad to see you and your family, my brother, and the new churches that have been raised up by your labors—you and your fellow workers, [who] are built “upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded for an habitation of God through the Spirit.” [Ephesians 2:20-22.] I should be pleased to hear from you. We are heart and soul in the work of the Lord and are in no way discouraged, only that we should be so glad to see those in God’s service more intensely interested in the work of saving those who are out of Christ.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. ... In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ.” [Ephesians 1:3-7, 11-12.]

In much love,

Lt 148, 1902

Farnsworth, Brother and Sister [E. W.]

Los Angeles, California

September 22, 1902

Dear Brother and Sister Farnsworth,—

I have just read your letter to W. C. White, and I would say to you, my brother and sister, just remain where you are until the Lord shall indicate that it is your duty to go to some other place. Do not be too sensitive. Be affable, but not cringing. Have holy boldness toward God, and keep yourselves in His love. Bring into your work and into your discourses all the Christlike love and helpfulness that you possibly can, and do not appear to notice the disagreeable things that come up. Do not allow yourselves to be hurt by them. Let the praise of God be on your lips, and be cheerful. This is your privilege, under every circumstance. When you feel that you are not really permitted to have the influence that you should have, talk plainly with your brethren about the matter. Remember that you are on missionary ground, where you can both be a great help.

I cannot write much to you in this mail, but I will send you copies of letters that I have written to others. We would greatly appreciate your help in this country, but we dare not say come; because it already seems as if the forces in Australia were being greatly weakened.

If in the providence of God you are brought to serve in slippery places, where it seems that you are losing your foothold, do not let your feet slide. Give yourselves to prayer, to be kept by the power of God from making one move that will injure your usefulness and thereby imperil souls. Maintain your integrity. Work in a straightforward manner, as the ambassador of Christ, walking before Him in consistency and uprightness, representing the loveliness of His character.

It is not alone for our people that you are to labor. There are duties that you owe to the world. The world has claims upon you, and you are to stand in right relation to it. God has given you both precious talents, and there must be no hiding of these gifts.

As you read the tenth chapter of Luke, cannot you see that we have a serious work before us? God's people are to enlist the whole being, heart, mind, soul, and strength in His service.

Be sure not to confine your labors to believers. Strive to become acquainted with unbelievers. There are many who are living up to all the light they have, and altogether too little is done to place the truth before them. The Lord has precious souls in the city of Melbourne. Reach them if you can. If you love God with all the heart, you must love those for whom He gave His only begotten Son. Christ died to redeem human beings from sin, and He has set before you an open door through which you can bring others into fellowship with the saints.

I have been shown that we are to carry a far lighter burden for those who know the truth and a far heavier burden for those who know not the truth. Brother Farnsworth, your work at the present time is to stand in Melbourne before congregations of those who know not the truth. We have a most solemn, sacred work to do for those outside the fold. Get the help of those in the church who understand the situation. Lay this work upon your soul and upon theirs. Seek earnestly to save those that are lost, and you will have angels' help. I charge you to prosecute this work with greater earnestness. Strive to impart light to those in the great city of Melbourne who need it.

I cannot write much more, as I have other letters which must be written. I have a most intense

desire that you shall have an ingathering of souls. We know that a much larger number should be engaged in work for those out of the truth. No greater evidence can be given that God is working with His delegated ministers than the conversion of souls to the truth.

I hope and pray that the Lord will give you, and also the ministers who in the past have confined their labors to those who know the truth, the burden of proclaiming the message to those who have not heard. Let them seek most earnestly to win souls to Christ. I am troubled to think that our laborers are not working in Christ's stead in pleading with sinners to be reconciled to God. I am instructed to say to them, Do not be afraid of the world. It is not invincible. Christ declares, "I have overcome the world. Not for My sake only, but for your sake, I have, by following the plan devised before the creation of the world, prepared your way, conquering in your behalf, and enabling you to conquer in your own behalf, by faith in My power. Bring back to Me my lost heritage. Come into personal touch with those out of the ark of safety. Keep your eyes fixed upon Him who takes away the sin of the world. Your work is to fight with a weakened, beaten foe. Believe in Me. My victory is the guarantee of your success. You weaken the church by helping them too much. They are thus led to think that they must be helped. Teach them to act as God's helping hand. The victory can be gained only by developing through faith the strength that is mighty in conflict."

In much love.

Lt 149, 1902

Starr, Brother and Sister [G. B.]

Los Angeles, California

September 22, 1902

Dear brother and sister Starr,—

The camp-meeting closed last night. We have had excellent meetings. During the last few days a spirit of revival came into the encampment. But I cannot give you all the particulars.

We met your sister Hiva on the ground. She seemed pleased to see us, but we had only a few minutes' conversation, for meeting-time came. I expect to see her again. She says that she is in good health and that she wants to go to work. She says that she wants to go to Africa and that she thought that George and his wife would go with her. To this I could not answer anything, for I did not know.

We have had much to do at this meeting, to set things in order, and there is yet much to be done. We feel so anxious to have everything arranged in such a way that the work can be rapidly advanced. This is a new Conference, and there are many things to be considered. The work is to be placed on a solid foundation. There is need of level-headed men to act as leaders. We are

trying to place matters on the basis that God would have them placed.

We shall remain here till tomorrow and the day following will go to San Diego. We shall spend Sabbath and Sunday there and will then return to Los Angeles to be present at the opening of the school at Fernando, where our brethren have brought some property for school purposes. This property consists of a college building which will accommodate two hundred, a dormitory which will accommodate about twenty, a large cottage which they expect to use as a boys' dormitory, and twelve acres of land. The buildings cost the owners forty thousand dollars, and they were purchased, with the land, by our brethren for ten thousand dollars. The climate is excellent. Besides the twelve acres that have been purchased, ten acres have been leased, and this land will give opportunity for manual labor to be combined with the study of books.

We regard the opportunity to purchase this property as a rare chance. The property lies a mile from the station and is on the Coast Line from Los Angeles to San Francisco.

The school opens the first of October, and we intend to be present, as this will give the brethren here great satisfaction.

In Pasadena, a suburban city about ten miles from Los Angeles, good treatment-rooms have been secured. The building which has been rented is in the center of the city and will accommodate from twelve to eighteen house-patients. The rooms are large and well lighted. Suites of furniture of the very best quality were purchased for a trifle over half price because a little damaged by fire. Carpets also, for the same reason, were bought at a very low price. This has been a great help in furnishing the rooms. For the building they pay one hundred and twelve dollars a month. This is a low rent, considering the size of the place. Dr. Evans will have charge of the work, and Dr. Richard Anthony will connect with him.

For a long time we have been looking for a place in the country on which to establish a sanitarium. We have at last found a place which we think will answer. This is a property of about thirty acres, fifteen of which are laid out in orange trees. There are no buildings on the place, but water is abundant, and the land is all piped for irrigation. The property has been held at thirty thousand dollars, but is offered to us for about twelve thousand. The owner has been offered a position as civil engineer in Mexico and is anxious to sell.

Well, there is much to be thought of; and much careful consideration is needed to know what decisions to make. We must have the indication of Providence before we move. The Lord is acquainted with the future, and we must pray and believe that He will work in our behalf.

Dr. Moran and his brother are carrying forward a large restaurant work in Los Angeles. Eight hundred meals a day are served in the restaurant there.

I am very thankful to my heavenly Father that He is restoring me to health. I am as active as I have ever been in my life. My voice has been fully restored to me, and I can speak to large

congregations. The Lord strengthens me, and the testimony that He gives me to bear makes an impression upon the people.

Yesterday afternoon, after speaking, I called for a contribution for foreign missions, and nearly one hundred dollars was raised. This will be sent to Pastor Conradi. He is pushing the work in Europe with all his power and is opening up new fields. He needs money. I have just given those in charge of the work in Europe permission to use one thousand dollars of the royalty of my books for the payment of translations. I wish I could send you a copy of Brother Conradi's letter to me, but I shall not be able to have it copied; for the camp-meeting has just closed, and we have had only one day in which to prepare our Australian mail.

From here we shall go to Fresno to attend the camp-meeting there, which opens October 1.

We feel that it is now time for us individually to strive to enter in at the straight gate; "for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat." [Matthew 7:13.] The Son of God has honored this world with His presence. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Christ was the brightness of his Father's glory. He came to this earth in perfect love as the very expression of the mind of God. And yet how lowly, how humble, was His life! Day by day He might have been seen in the cities of Palestine, sometimes entering the humble abodes of want, sometimes standing in the great thoroughfares of travel, speaking words which were to fall into some hearts as good seed to produce their harvest. How kind, how affable, how courteous He was in all His dealings with those whom He addressed! The poorest felt that they could speak to Him. He took little children into His arms and blessed them. He soothed the sorrows of the distressed and dried the widow's tear. Feeding the hungry, healing the sick, meeting and relieving every form of need and misery, He went about doing good—the great, unwearied Servant of man's necessity.

My heart loves to commune with God. He understands me. He can and will prepare me for the work He would have me do. When I see so many full of ambition to do some great thing, I feel as if I must place before all a representation of Christ's character. He was the Majesty of heaven, the King of glory, but He came to this earth as a poor man and took upon Him the form of a servant. From His loving heart there ever flowed the healing stream of blessing. He came not to crush, but to heal.

My dear and much-loved friends, be of good courage in the Lord. In spirit, in word, in action, in your sincere love, honor your Saviour. Praise Him with heart, and soul, and voice—praise Him. Let nothing interpose between you and Christ. He is the health of your countenance and your God.

Let us ever cherish a pure, holy dignity, but no pride. When we learn of Jesus His meekness and lowliness, we shall find rest and peace and happiness. "Rejoice in the Lord always, and again I say, Rejoice." [Philippians 4:4.] We are waiting only "till the shadows be a little longer grown."

While I am in this world I want to fill up my time with deeds that will glorify God and at last be found in Him, not having my own righteousness, but the righteousness which is of Christ. Give my love to Sister Sisley. I think of her often. We may never meet again in this life, but we shall meet in the royal family as children of the heavenly King.

In much love to you both.

Lt 150, 1902

Irwin, C. W.

Los Angeles, California

September 22, 1902

Professor C. W. Irwin

Cooranbong, N. S. W.

Dear brother,—

Your letter to W. C. White was received yesterday. The camp-meeting has just closed, and we have had only one day in which to prepare our Australia mail. The camp-meeting began ten days ago and closed last night. W. C. W. has been busy early and late; for all through the meeting there has been much perplexing business to transact.

The Lord is graciously strengthening me. I am as active as I have ever been in my life. For a while after my last trip to the East, I was obliged to be very cautious in regard to speaking before congregations; but as I grew stronger, I tested my strength, and I found that I gradually became more and more able to speak. Since then I have spoken several times at Calistoga, twice in the open air, several times in Oakland, seven times at the Petaluma camp-meeting, and many times at the Sanitarium, where every Sabbath there is a most interesting audience. I spoke there the two last Sabbaths before leaving for Los Angeles, and I felt the special blessing of God; and yet I had some fear as to how I should bear the test of speaking to a large tent full of people. But the Lord has wonderfully sustained me. Last Sabbath, before going to the meeting, a weakness came over me, and I felt fearful. But the moment that I stood on my feet before the people, I felt that the everlasting arms were beneath me. My voice was full and smooth, and every one in the tent heard me, though I did not put forth the least effort to make them hear.

For a time after my last severe illness I feared that I should never be able to use my voice again. I tried to pray at family worship, but after I had uttered a word or two, no sound would come. My voice was gone. For a long time I had to keep silent; but the Lord has restored my voice to me, and I cannot be grateful enough to Him for this mercy. I am so thankful. I know that I have a testimony to bear, and I thank God that I can still be His witness.

We each have a work to do—the work of proclaiming to the world the last message of warning. In clear, distinct tones we must give this message; but I greatly fear that though we have had such great light, we are not as earnest as we should be. Let us study the words: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy in the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” [1 Thessalonians 1:5-10.]

Just such an experience as this is what we need today. We need the Holy Spirit and assurance. Living power must attend the message of Christ’s second coming in the clouds of heaven. We must not rest until we see many souls converted to the blessed hope of the Lord’s appearing. The message wrought a real work that turned souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe. We are not half awake to the perils and the dangers that we must be prepared to meet. Waiting, watching, working, praying, warning the world—this is our work.

The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical, Christian truth. All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships. “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” “And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus with all his saints.” [1 Thessalonians 2:19, 20; 3:12, 13.]

I feel the truth of these Scriptures. Let us hear the voice of God, “Come up higher.” Let us increase more and more in faith, in righteousness, in power. When we receive the Holy Spirit, souls will be converted under our ministry. Let us be in earnest, doing our work faithfully.

In much love.

Lt 151, 1902

S. D. A. Mission Board

San Diego, California

September 25, 1902

To the S. D. A. Mission Board

Dear Brethren,—

I wish to make a statement regarding the use that shall be made of the two thousand dollars left by Sister Aurora B. Lockwood, which she has placed in the hands of the Mission Board.

Sister Lockwood and I had a conversation regarding this at the Nashville Union Conference, in which she said to me: "I want that money to go to the Southern field, a portion to help in the publishing work, and a portion to support the missionary work among the colored people. I do not know which may need help the most; but when you sell your place and can spare the money, I wish you to have it used where, in your judgment, it will do the greatest good in the South. Now I will not trouble my mind further about this matter, but will leave it with you."

I said to her, "I will do as you wish, and let you know how the money is appropriated."

It is my desire that this money shall be placed at once where most needed; and my judgment is that one half should go to the support of the publishing work, and one half to the support of the schools among the colored people under the direction of the Missionary Society. Please attend to this matter without delay.

Lt 152, 1902

Butler, Hiland

San Diego, California

September 26, 1902

Dear Brother Hiland Butler,—

I have received your letter, which was remailed to me from St. Helena. W. C. White and I have both read the letter, and also one from your father. I will say, my dear brother, that I cannot see why there should be any question in your mind in regard to what is the will and the way of the Lord. In the South there is opened before you an important field in which you can work for the Lord just as well and acceptably as [in] the one in which you are now working.

Your father's pleading for you to come and his need of your help should answer the question for you. Were I in your place, I would believe that I had received the answer to my prayers that showed me my duty, and I would not hesitate about obeying the call. I do not see how you could do your duty to your father and be clear before the Lord should you refuse to go. You are merely called from one part of the Lord's vineyard to another part, which is in as much need of your

help as the part in which you are now laboring.

But the weightiest consideration is your father's necessity. The Lord has specified your duty in this respect. His Word is more forcible than any words I could speak to you. Therefore I say, "Come, and the Lord will go before you." [See Isaiah 52:12.] On every hand fields are opening before us. There is a great dearth of workers. But the Lord will work for us.

The night of September 24, I slept from about eight o'clock till half past ten. The Lord gave me special instruction in regard to the impartation of the Holy Spirit to our people. They are in danger of going on in their own wisdom, without the wisdom that God gives. They are in danger of becoming so deeply engrossed in business transactions that the glory of God, which must be revealed in our works if we proclaim the message successfully, will be left on one side. There is danger that the light He has given will be made secondary to human devising. We need the Holy Spirit of God. Then there will be no stagnation in our work. God's servants will be filled with life-giving power.

For several nights I had been starting my work at one and two o'clock. I was in need of rest, but I felt that I must write out the instruction given me. I dressed, and after praying earnestly, I began writing in my diary, and for several hours I wrote as fast as my pen could go.

When the Lord presents a subject before me, I dare not delay. I rise at once and write out the instruction given.

I shall not have time to write more, for I wish to send this letter to you today. I cannot say to you, Do as you please or as any one of your brethren pleases. Give yourself, body, soul, and spirit, to Him to do His will, and then rest in the assurance that He will care for you. He desires you to look to Him, to receive His counsel, and to glorify His holy name.

We shall expect to see you soon, so I will not send you a copy of what I wrote yesterday morning.

In much haste.

Lt 153, 1902

Haskell, Brother and Sister

San Diego, California

September 27, 1902

Dear brother and sister Haskell,—

I have recently received several letters from you and have begun more than once to answer them but have never been able to finish the letters I began. Everything seemed to come at once before

I left home for Southern California. I was trying to finish two books for the press, and I had a mass of matter besides that I wanted to put into print. But there was not time to prepare it for publication before the Los Angeles camp-meeting.

The camp-meeting was a large one. I attended from first to last, and the Spirit of the Lord sustained me. The Lord gave me a message to bear to the people and helped me to bear it. Before and during the meeting I visited several places near Los Angeles—Fernando, where our brethren have purchased property for school purposes; Monrovia, where a property is offered which we think a favorable location for a sanitarium; and Pasadena, where Dr. Evans is just beginning work in treatment-rooms. Visiting these places was a tax on my strength; but notwithstanding this I spoke seven times during the camp-meeting, and often for more than an hour, and the Lord strengthened me. But I will leave the particulars regarding our stay at Los Angeles and our visit to this place and will now write you something on religious lines.

Sunday. While in Los Angeles we were very pleasantly situated in a furnished cottage of five rooms, which a brother and his family vacated for our accommodation. We were glad that we could all be together. Willie and I were thus able to give our attention to the final reading of the manuscripts of the two books we have been finishing up. My family consisted of W. C. White, Clarence, Sara, and Maggie. Fruit was very abundant, and we lived mostly on bread and fruit.

While there, we sent a large mail to Australia. I wrote in one day thirty pages. I knew that the workers there must have some encouragement; for very little means has been sent to them. Yet they are accomplishing a good work.

I now have all I can possibly do to write out the instruction given me to guard our workers on the right hand and on the left from making an extravagant outlay of means in erecting buildings in the congested cities. Over and over again warning has come to me that this must not be done. Our sanitariums are to be situated miles away from the cities. Hygienic restaurants are to be started in the cities, and they are to be so conducted that they will be a means of removing prejudice and also of communicating truth to many souls. Those in charge of our restaurants are to remember that the object of these enterprises is the salvation of souls, and they are to bring into their work tact and skill and ingenuity, striving with all their power to make their work a means of letting the glorious light of truth shine forth to many souls who otherwise would know nothing of the warning message. They are to advance the Lord's cause by serving those who come with wholesome food, prepared in a way that will recommend health reform; and at the same time they are to sow the seeds of truth. When the people are given the bread of heaven as well as physical food, something is accomplished. But to tell triumphantly of how many meals have been served, when the people have received only temporal food, when they have not been given the one thing needful, this is not serving the Lord in the way that He requires.

On Wednesday morning we left Los Angeles for San Diego, reaching here at two o'clock in the afternoon. The next morning we drove out to Paradise Valley to see a property which we hope

we can purchase for sanitarium work. This property is five miles from San Diego and consists of twenty acres of land and a large three-story building built for a sanitarium, and the most thoroughly constructed house that I have ever seen. This building has all the advantages that a sanitarium requires. It stands on a rise of ground overlooking a beautiful valley, and the climate is said to be excellent. The rooms of the building are said to be light and airy, and in every sleeping-room there is a stationary wash-bowl. The building is piped and wired throughout for gas and electricity. On the place there is also a small cottage and a good barn.

We are most favorably impressed with this property. There are no houses near it, but all around, at some little distance, are large residences standing in the midst of orange groves.

The building was erected, as I said, for a sanitarium, but was occupied for a short time only. The effort to carry on sanitarium work was a failure, and the place has been vacant ever since. So we are sure that it is not tainted by disease. The land round the building was once planted out in orange and lemon trees, but these, for want of attention, have all died.

I am told that the building alone cost twenty-five thousand dollars. The place is now offered for twelve thousand, and we think it could be purchased for less. This week we shall try to find out. We believe the Lord will place this property in our possession. The building is just what we need and should have for a sanitarium here.

Should we purchase this place, could not you and Sister Haskell come here and stay awhile? I am told that the winters are very mild. With your ideas of what a sanitarium should be, I am sure that you could both be a great help. Then, too, you could be a great help to the church in San Diego. You could have a horse and carriage and could drive back and forth.

San Diego is within a few hours on the cars of Los Angeles. The cars are constructed the same as the Pullman cars, but without berths, and they move along very easily.

This is a field in which your labors would accomplish great good. You would make warm friends. And you would not need to use up all your strength in trying to do more than you felt you could do.

I do not think you should stay another winter in New York. What do you say to my proposition for you to come to Southern California. I myself think of spending some time here next winter.

For months the Lord has given me instruction that He is preparing the way for our people to obtain possession, at little cost, of properties on which there are buildings that can be utilized in our work.

San Diego has an excellent climate. Our friends at St. Helena fear that we are suffering from the heat, but they are mistaken; for as yet we have suffered no inconvenience whatever. Every year large numbers of tourists come here for their health. But so far no sanitarium has been established in this city by our people. A restaurant and treatment-rooms have been started. The

treatment-rooms are in charge of Dr. Johnson and Dr. Whitelock who have all the patients they can care for. The restaurant and treatment work are carried on in a building which was once a saloon. The room then used for the sale of liquor is now used for the sale of health foods.

The Lord has given me light that we should occupy this field and give the message of truth to the thousands of tourists coming here year by year.

Sabbath. This morning I spoke to the church here. I had much freedom in speaking from the first chapter of second Peter. All seemed to be deeply interested, and I think my message was timely. The attendance was good. This afternoon W. C. White takes the meeting, and tomorrow afternoon I shall speak again. I am rather weary; nevertheless, I shall try to write to you. I am just as anxious to write to you as you are to write to me. This afternoon I received your letter, Sister Haskell, which you sent to St. Helena. Sister Peck sent me the letter you wrote to her. I was very glad indeed to get these letters. Every letter that you have written me has been eagerly perused. You need never fear that I shall not be interested; for I am deeply interested in every crumb of news you send.

I see so many fields open for the proclamation of the gospel of truth. One thing is certain. We must have more laborers. I know of no other way of obtaining them than by praying most earnestly to our heavenly Father. I am satisfied that God's people need the impartation of the Holy Spirit. When they receive the Spirit, they will go to work to do what needs to be done. They need to awake to the realization of their half-hearted way of working. I cannot see how they dare to stand in their present position—a position of spiritual indifference. Is not the warning in the Word of God of sufficiently grave import to lead them to make an unreserved consecration of themselves to God's service?

“These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:1-5.]

We need more zeal and animation in the Lord's work, more genuine interest in matters of eternal importance.

I have just lost myself in sleep for a few minutes. Last night I rose at half past eleven and wrote until the time came for me to fill my appointment this morning. Two nights ago, I awoke at ten o'clock, heavily burdened in regard to the lack of the Holy Spirit's working among our people. I rose and walked the room, pleading with the Lord to come closer, very much closer, to His

people, endowing them with such power that they may work His work so mightily that through them may be revealed the abundant grace of Christ.

When we know that the Lord cannot be glorified in us, unless we surrender all to Him, why do we not cast our helpless souls upon Him? Why do we not abide in Him, that He may abide in us? When we do this, we shall be a living power in the world. The change in our spiritual experience will witness to the power of the truth. We shall be bright lights, shining amid the moral darkness of the world. Since the Lord has declared that He is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children, why do we not accept the promise so freely made? Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives.

In the sermon on the mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life.

Our sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word, He has given us bread from heaven. He declares that if we eat His flesh and drink His blood, we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it easily understood when it means so much? Why do not Christians open their eyes to see the work God requires them to do. Sanctification is the progressive work of a lifetime. The Lord declares, "This is the will of God, even your sanctification." [1 Thessalonians 4:3.] Is it your will that your desires and inclinations shall be brought into conformity to the divine will?

As Christians, we have pledged ourselves to realize and fulfil our responsibilities and to show to the world that we have a close connection with God. Thus, through the godly words and works of His disciples, Christ is to be represented.

God demands of us perfect obedience to His law—the expression of His character. "Do we then make void the law through faith? God forbid it; yea, we establish the law." [Romans 3:31.] This law is the echo of God's voice, saying to us, Holier, yes, holier still. Desire the fulness of the grace of Christ; yea, long—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." [Matthew 5:6; Luke 6:21.] Let your heart be filled with an intense longing for this righteousness—the work of which God's Word declares is peace, and its effect quietness and assurance forever.

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God." [John 1:12.]

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory, man must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through thy truth; thy word is truth." [John 17:17.]

Brother and Sister Haskell, let us have faith in God. Let us, with full faith, ask for the Holy Spirit, believing that God wants us to have the richest treasures of grace. The last Sabbath that I spoke in Los Angeles, I felt very weak physically before starting for the meeting. But I kept praying, "Lord, help me, strengthen me;" and the power of God came upon me in a decided manner. Many said that they never felt so much of the Spirit of God as in that meeting. After speaking for over an hour, I prayed at the close of the meeting.

We must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him, He will make us Christlike in character. Then, one with Christ, we can reveal Him to the world. Then our fitful, haphazard work will cease.

Let us honor God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the divine image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of the Saviour, filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." [Job 19:25.] In His Word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold I create Jerusalem a rejoicing, and her people a joy." [Isaiah 54:13; 66:12; 65:18.] In God we may "rejoice with joy unspeakable and full of glory." [1 Peter 1:8.] "Men shall be blessed in him: all nations shall call him blessed." [Psalm 72:17.] Let us strive to educate the believers to rejoice in the Lord. Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them.

Lt 154, 1902

Whitelock, T. S.

Fresno, California

October 6, 1902

Dear brother Whitelock,—

We were very much pleased to receive your letter concerning the Sanitarium property in San Diego. I am glad to know that the price is a thousand dollars less than we thought it would be. I am anxiously waiting to hear the result of your investigation regarding the adjoining property. Please let us know as soon as you can on what terms this property can be obtained, particularly the small house on the hill.

We had a very pleasant journey from Fernando to this place. We secured berths in the tourist car, and there were not more than six passengers besides ourselves in the whole car. We arrived at Fresno at half past twelve at night. Brother Herbert Thurston met us with his team and took us to Brother J. M. Church's home. Brother Church and his family are staying on the ground during the meeting, and he offered his house for our occupancy. The camp-ground is nearly a mile away, and Brother Church has placed his horse and carriage at our disposal to take me to and from the meetings.

On Sabbath morning I spoke to a well-filled tent. Notwithstanding my cold, I spoke without difficulty for an hour. I felt that I was sustained by the power of God. After I had finished speaking, a call was made for those who desired to give their hearts to the Lord to arise, and between seventy and eighty rose to their feet. A testimony meeting was held, and many confessions were made. Many testimonies of joy and gladness were borne.

On Sunday afternoon I spoke again, and as before I was much blessed. The tent was full, and a number of people were seated around the outside. All seemed to be intensely interested. I know that the Spirit of God was present in the meeting, sending home to hearts the words of truth spoken. I am so glad that the Lord is always present to bless His people. May He help us to present the truth with such earnestness and fervor that it will be a reality to those who hear. O how my soul longs after the living God! We must have His blessing in order to impart His light and truth.

After speaking, I asked for a contribution for the work in Nashville. One hundred dollars was raised.

This camp-meeting is one that will long be remembered by some present who have been greatly blessed.

Last night Willie was in council meeting till eleven o'clock. I was awake when he came in, and I slept no more that night. I wrote till five o'clock and then went to the camp-ground to attend the meeting of the ministers and other leading men. I read something to them and then bore a decided message against criticism—the device of the enemy for discouraging, perplexing, and disheartening the people of God. The Lord has not appointed any man to measure the characters of His workers by his human measurement. Let us take into our hearts the truth that God has given us. Let us eat Christ's flesh and drink His blood, making the words that He spoke for our guidance a part of the life. O that we were each standing where God could bestow upon us His rich grace, making us Christlike in character. When we try to help all with whom we come in

contact, when we try to uplift and strengthen our fellow workers, God will make us to rejoice in Him.

I spoke as the Lord had instructed me, and I think the meeting will do much good. A question had arisen regarding the advisability of putting some one else in as president of the Conference. The word of the Lord was given me in regard to this, and I gave it to the brethren. I told them that those they were planning to put in to office would not be successful, for in some respects their experience is defective. It is sometimes a terrible thing for a man to have his own way and his own will.

A good work was done at this meeting. Full and free confessions were made. Brother Jones knelt and offered prayer to God in earnestness and sincerity. The Spirit of the Lord came in, and His grace was given. As the meeting closed, Brother Corliss and Brother Jones fell upon each other's necks and wept. Not that there had been any alienation between them: they were pledging themselves to sustain each other and to stand firm in a faithful discharge of their duties.

As I stand before our people, I urge them to remember the words inscribed upon the banner that the Lord has given them to carry—"The commandments of God and the faith of Jesus." [Revelation 14:12.] I see so much to do, and the only way in which we can accomplish this work is to move forward every day in humility and consecration. Truth will triumph; the Lord God of Israel will be glorified. But I see such need of the deep working of grace on minds, such need of sanctification of body, soul, and spirit, that I plead with the Lord to fill His workers with the realization that without Him they can do nothing. The Lord Jesus Christ is our efficiency, our all and in all. Let there be no lifting up of self unto vanity; for of ourselves we are unable to do any good thing. Let us give ourselves to God in unreserved surrender, learning daily from the One who, though the Majesty of heaven, walked this earth in meekness and lowliness. He is our example and our efficiency. In His strength we are constantly to reach forward to gain the prize of our high calling in Christ, urging our way through difficulties, keeping our eyes fixed on our Leader, and never losing a sense of that higher life that is everything to us.

Well, I must close this letter. What can I say to you my brother, except to tell you to be sure to walk humbly with God, not having your own righteousness, but the righteousness which is of Christ, which He imputes to every trusting, believing Christian.

You are engaged in an important work. I hope and pray that the Lord will give you and your fellow workers His Holy Spirit. I believe that He is opening the way for you to secure a suitable place for a sanitarium in San Diego. I hope that you will move in the fear of the Lord. In many places the work goes hard for want of means. Let all practice the strictest economy and be zealous in God's service. To prevail with Him, we must move in accordance with the Spirit's guidance. We may be hedged in by perplexities, but let us hold fast. Our great lack is perseverance, stick-to-itiveness. I am so glad that the Lord helps us in our infirmities. May He bless His church in San Diego, is my prayer.

Lt 155, 1902

Arthur, Brother and Sister [Jesse]

St. Helena, California

September 5, 1902

Dear brother and sister Arthur,—

I did not suppose that it would be so long before I fulfilled my promise to write to you. I have been thinking of the question that was agitating your mind in regard to wages. You suggest that if we paid higher wages, we could secure men of ability to fill important positions of trust. This might be so, but I should very much regret to see our workers held to our work by the wages they receive. There are needed in the cause of God workers who will make a covenant with Him by sacrifice, who will labor for the love of souls, not for the wages they receive.

Your sentiment regarding wages, my much-respected brother, is the language of the world. Service is service, and one kind of work is as essential as the other. To every man is given his work. There is stern, taxing labor to be performed, labor involving disagreeable taxation and requiring skill and tact. In the work of God, the physical as well as the mental powers are drawn upon, and both are essential. One is as necessary as the other. Should we attempt to draw a line between mental and physical work, we would place ourselves in very difficult positions.

The experiment of giving men high wages has been tried in the publishing institutions. Some men have grasped high wages, while others, doing work just as severe and taxing, have had barely enough to sustain their families. Yet their taxation was just as great, and often men have been over-worked and over-wearied, while others, bearing not half the burdens, received double the wages. The Lord sees all these things, and He will surely call men to account; for He is a God of justice and equity.

Those who have a knowledge of the truth for this time should be pure and clean and noble in all their business transactions. None among God's servants should hunger and thirst for the highest place as director or manager. Such positions are fraught with great temptation.

Our nurses are encouraged to pledge themselves to work for certain parties for a certain sum. They bind themselves to serve thus and so, and afterward they are dissatisfied. It is necessary that more equity be shown in dealing with our nurses. There are among us intelligent, conscientious nurses, who work faithfully, and at all times. It is nurses such as these that we need, and they should receive better wages, so that should they fall sick, they would have enough money enough laid by to enable them to have a rest and a change. Then again, often the parents of these nurses practice great self-denial to make it possible for their children to take the nurses' course. It is only right that when these children have received their education, they should be given sufficient remuneration to enable them to help their parents, should they need help.

These things are not weighed as carefully as they should be.

Unreserved Consecration

“And, behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.]

This takes in all there is of the human being—will power, speech, hearing, sight, physical strength, time, influence. All the powers of mind and body are to be consecrated to the Master’s service.

In this Scripture the conditions upon which we may gain eternal life are plainly outlined. No one who truly loves and fears God will continue to transgress the law in any particular. When man transgresses, he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be, he is not justified, which means pardoned.

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] Through obedience comes sanctification of body, soul, and spirit. This sanctification is a progressive work, an advance from one stage of perfection to another.

Speech is a wonderful talent. O what a blessing are pleasant, sympathetic words—words that uplift and strengthen. No one, when asked a question, should answer abruptly, but kindly and tenderly. The heart of the one he is answering may be sorely grieved by a hidden sorrow that may not be told. This he may not know; nevertheless, his words should always be kind and sympathetic. By a few helpful words or by a word of prayer, he may remove a heavy load.

Christ declared that where two or three are gathered together in His name, He is in the midst of them, to bless them and to answer their petitions. [Matthew 18:20.] He is our burden-bearer. He never repulses any one. With sympathetic love and tender compassion, without trace of harshness, He meets us in our necessities.

The angels of heaven look on to see how Christ, the Great Physician, meets the bruised, afflicted soul. They wait to take the things of God and show them to him. Armed with the weapons of love, the Saviour works with sympathetic helpfulness. By the gentle touch of grace, He changes the sinner into a saint. By His manner of working, He shows the difference between antagonism and compassion. With unerring patience, He expels from the soul all disturbing elements. Enmity and unbelief are changed to confidence and faith.

This is the service that Christ requires of all who believe in Him. God has chosen poor,

deformed, sinful human beings as His agencies. By their transformation, the Saviour of sinners is to be lifted up before those ready to perish.

The Gift of the Spirit

Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This Comforter is the Holy Spirit—the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit, Christ sends a reconciling influence and a power to take away sin.

God has instructed me to tell you and all His people to be very careful not to resist the working of the Holy Spirit—the Comforter that Christ sends. Fear to take the first presumptuous step in resistance. When Christ spoke to the disciples of the Holy Spirit, He sought to uplift their thoughts and enlarge their expectations to grasp the highest conception of excellence. Let us strive to understand His words. Let us strive to appreciate the value of the wonderful gift He has bestowed on us. Let us seek for the fulness of the Holy Spirit.

Judge Arthur, I see no other way for us than to heed the words of Christ, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.] These words we must obey if we gain eternal life. The Majesty of heaven came to this world to teach us this lesson by a life of constant self-denial. Shall we not heed His instruction?

In order to be saved, we must have a full and complete experience in the things of God. The atonement for sin has been made by the gift of the Son of the infinite God. “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:14.] Let us show that we appreciate this gift. There is a higher life for God’s people than they have yet lived. It is the beholding of which John speaks that we need—the beholding of the virtues of the character of the One full of grace and truth. Then of us it can be said, “Of His fulness have all we received, and grace for grace.” “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [Verses 16, 12.]

Christ had pledged Himself to renew the soul through the truth. His Word, received, eaten, lived, is our salvation. He declares, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. ... Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [John 6:51, 53-55, 63.]

“He came unto His own, and His own received Him not.” [John 1:11.] Shall this be said of those who have been given every opportunity to gain rich and abundant treasures of truth? Shall it be the mistake of your life and mine to be frivolous and careless and selfish, choosing a path of our own, not the path that Christ has marked out?

The New Life in Christ

To bring the sinner to Christ is the work of the Comforter, the Holy Spirit. The Saviour is the divine Example, the perfection of holiness; and He fashions the soul anew. We are privileged to receive from Christ all the excellence necessary for perfection of character. But in order for us to obtain this excellence, we must show more self-denial, more self-sacrifice.

Christ has made every provision for us to be children of God. Oh, my heart says, Praise His holy name that of His fulness we can receive grace for grace. Let us strive, by receiving His Word, to reach the high standard of perfection. We are safe only when seeking the qualities that make us children of God, possessors of sanctified excellence. We are to be born again, born of God. This new birth makes us one in Christ. The new creature is a representation of Christ's character.

There is a scriptural figure in which the soul is represented as being delivered from sin to receive the fashion of the new man, Christ Jesus. If we are born of the Spirit, there must be in our new life no diseased parts. We are required to live unto God. All our spiritual organs and faculties are to represent the new life. The spiritual life must be regenerated and restored in all its parts. This is necessary in order that the new life in Christ may be lived. No part of the diseased life is to remain. We are new beings in Christ. He diffuses sanctified activity through the whole structure, and in our new life we develop unselfishness in the service of God. All our impulses are from Him. Receiving His grace, we impart this grace to others, making known His virtue of character by self-denial and sacrifice, by meekness and lowliness, by good words and works. In the life there is seen no deception, no falsehood. The words spoken are faithful, trustworthy words, which mean all that they express. The life is not a falsehood—a claim to represent Christ and at the same time a denial of Him.

“He shall glorify Me.” [John 16:14.] In these words Christ declares the crowing work of the Holy Spirit. The Spirit glorifies Christ by making Him the object of supreme regard, and the Saviour becomes the delight, the rejoicing of the human agent in whose heart is wrought this transformation.

Brother and Sister Arthur, repentance toward God and faith in Jesus Christ are the fruits of the renewing power of the grace of the Spirit. Repentance represents the process by which the soul seeks to reflect the image of Christ to the world. In the prayer that Christ offered just before His crucifixion, He said, “Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy

name: ... and now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

“I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.” [John 17:11-19.]

As surely as God has ever spoken through me, He is speaking through me when I say that many who now believe the truth, or are supposed to believe it, have a spurious experience. They sin and do not repent; therefore they live their own sinful life, not the life of Christ.

My dear brother and sister, we cannot afford to take this position. We must take so firm and decided a stand for our Lord that the world will see in our lives an exemplification of true Christianity.

The work of John the Baptist is our work. Of him we read, “Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” [Mark 1:2, 3.] This is indeed our work, to prepare the way of the Lord for Christ’s coming by bearing a fruitful witness. We are to bear a clear-cut testimony to the world in our life, in the words we speak and the deeds that we do. By revealing the principles of righteousness in our dealings with one another, we are to proclaim the message, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.]

The conflict is before us. The only safety for any one of us now is to be one with Christ in God. We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their sufficiency, will receive this gift.

Our resources must come from heaven. The Pentecostal outpouring of the Spirit revealed truth which, presented to the people, caused the conversion of five thousand souls in a day. In order for the message to go with power today, the Holy Spirit must confirm the word spoken. Jesus is magnified through His sons and daughters when He can impart to them the fulness of His Spirit.

Paul declared that neither Jewish learning nor Grecian eloquence could reach the mark of the high calling that is in Christ Jesus. The highest eloquence, the greatest physical strength, cannot give a man power to convict and convert souls. It is a heart-reception of the pure principles of the gospel that makes him an honor to God and an influence that wins souls to Christ. “Not by

might, nor by power, but by My Spirit, saith the Lord of hosts.” [Zechariah 4:6.] Only thus can human agencies prevail against satanic agencies. Without God’s aid, human might and strength have no more power than the wind that blows to impress aright the souls of men. The breath of God must be breathed into the soul before it can be filled with power.

Does not God, my dear brother and sister, teach us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? The knowledge of God and of Christ is the sum of all science. To know God and Christ—this is eternal life. To this knowledge all other knowledge is subordinate. Incorporated with the life, it fits us for heaven. All other knowledge, however high or broad, unless charged with this knowledge, is valueless in God’s sight.

How long will it be before we yield our wills to the will of God? It took a fearfully severe experience to lead Nebuchadnezzar to acknowledge Jehovah as the supreme Ruler. God is waiting for us to give ourselves to him. Then He will mold and fashion the perverse human mind into His own likeness, taking the things of Christ and showing them to us. And as we behold the beauty of the Saviour’s character, we shall grow more and more like Him, until at last God can speak to us the words, “Ye are complete in Him.” [Colossians 2:10.]

To create the soul anew, to bring light out of darkness, love out of enmity, holiness out of impurity, is the work of Omnipotence alone. The work of the Infinite, as He engages, by the consent of human beings, to make the life complete in Christ, to bring perfection to the character, is the science of eternity.

What is the honor conferred upon Christ? Without employing any compulsion, without using any violence, He blends the will of the human subject to the will of God. This is the science of all true science; for by it a mighty change is wrought in mind and character—the change that must be wrought in the life of every one who passes through the gates of the city of God.

Lt 157, 1902

Directors of Los Angeles Medical Missionary Benevolent Association

St. Helena, California

October 13, 1902

To the Directors of the Los Angeles County Medical Missionary and Benevolent Association

Dear brethren,—

During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring

those engaged in the different trades under certain unions. This is not God's planning, but the planning of a power that we should in no case acknowledge. God's Word is fulfilling; the wicked are binding themselves in bundles ready to be burned.

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction at every step. All our movements are to be made with a realization of the importance of the work to be accomplished for the Lord.

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and other properties in localities especially suited to sanitarium work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be cared for. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, where they can have the blessing of fresh air and sunshine.

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little, and there a little. And our physicians and teachers should be quick to see the advantages of retired locations for our sanitariums and schools.

Properties such as these to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better, but on other properties, where the buildings are just what we need, trees can be set out.

The fact that in many cases the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities that have been neglected and that must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.

The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth are now called for to strengthen the work in Southern California. Every year many thousands of tourists visit Southern California, and by various methods we should try to reach them with the truth.

Our medical missionary work in Los Angeles should be in a far more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I cannot speak freely about this at present for fear that men will take advantage of what I say and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls.

I have been instructed that the greatest work that we can do in this life is to prepare ourselves and to help others to prepare for the future immortal life. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to intervene that would obscure our vision of heavenly things.

The Restaurant Work

We must do more than we have done to reach the people of our cities. We are not to erect large buildings in these cities, but over and over again the light has been given that plants should be made in every city of America. We have no time to neglect the doing of this work, which for years has been outlined before us.

The Lord has a message for our cities, and this message we are to proclaim in our camp-meetings and through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks on appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom.

The subjects should be presented in such a way as to impress the people favorably. There should be in the meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.

Those who come to our restaurants should be supplied with reading matter. Leaflets treating on

the lessons of Christ should be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but one among those in whose hands you place it may be searching for light. He will read and study what you give him and then, perhaps, will pass it on to others.

The workers in our restaurants should live in such close connection with God that He can send to them the conviction to talk personally about spiritual things to such and such a one who comes to the restaurant. When self is crucified, and Christ is formed within, the hope of glory, we shall reveal, in thought, word, and deed, the reality of our belief in the truth. The Lord will be with us, and through us the Holy Spirit will work to reach those who are out of Christ.

This is the work that God has instructed me should be done by those in our restaurants. I did not suppose that they would have any other policy than to proclaim the message for this time. I can see no other reason for the existence of our restaurants than the proclamation of this message.

Care of the Helpers

Our restaurant managers are to work for the salvation of the employees. They are not to overwork, placing themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them, and praying with them and for them. They are to guard the religious interests of the helpers as carefully as parents are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them to perfect Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minute men, watching for souls as they that must give account. They are to strive to keep their helpers standing on vantage ground, where their courage will constantly grow stronger and their faith in God constantly increase.

Unless a change takes place soon in the way that some of our restaurants are conducted, I shall feel under obligation to warn our people against sending their children to them as workers. Many of those who patronize our restaurants do not bring with them the angels of God; they do not desire the companionship of these holy beings. They bring with them a worldly influence, and to withstand this influence, the workers need to be closely connected with God. The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. As I viewed the girls and the young women in the Los Angeles restaurant, my heart ached. They need a shepherd. Every one of them needs to be sheltered by home influences.

There is danger that the youth, entering our restaurants as believers, and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage and growing

cold and indifferent. We cannot crowd these youth into small, dark rooms, and deprive them of the privileges of home life, and then expect them to have a wholesome religious experience. The care that should be given to these employees is one of the reasons that it would be better to have in a large city several small restaurants instead of one large one.

I have been shown that the workers are to be brought together where they can be as a family, where they feel that they are in a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. "Whosoever shall offend one of these little ones which believe in me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. ... Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." [Matthew 18:6, 10.]

Instead of trying to maintain one large restaurant in each city, it will be better to establish several smaller ones in different parts. These smaller ones will recommend the principles of health reform just as well as the larger establishment and will be much more easily managed. Besides, we are not commissioned to feed the world, but to educate, educate. In smaller restaurants, there is not so much work to do, and the helpers have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform.

Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein; for the time is at hand." [Revelation 1:3.] When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

Our object in restaurant work should be the conversion of souls. If we fulfil the purpose of God in this work, the righteousness of Christ must go before us and the glory of the Lord must be our rearward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefited, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up and use talents of our youth in other lines of work. But I believe that our restaurants can be so conducted that they will be the means of saving souls. Let us seek the Lord earnestly for humility of heart, that He may teach us how to walk in the light of His counsel, how to understand His Word, how to accept it, and how to put it into practice.

Closing Our Restaurants on the Sabbath

Before leaving Los Angeles, I had an opportunity to talk with Mrs. Moran in regard to some of these matters. She asked me about the advisability of keeping the restaurant open on the Sabbath for a limited number. I told her that there was danger of breaking the law of God by serving a few on the Sabbath as well as by serving many. To serve either a few or many on this day will give the impression that we are lax in principle, and thus a wrong influence will be exerted on both patrons and helpers.

Since the last General Conference, this matter has been clearly presented to me. Our restaurants should not be opened on the Sabbath. Unless they are closed, and the Lord's day is honored, the blessing of God cannot be expected to rest upon this branch of His work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the public on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurants workers should not be asked to work on the Sabbath.

The closed doors on the Sabbath stamp the restaurant as a memorial for God—a memorial that declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done. When thinking men find that our restaurants are closed on the Sabbath, they will begin to make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions, we shall have opportunity to make them acquainted with the truth for this time.

There is danger that our restaurants will be conducted in such a way that our helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs careful consideration. We have no right to bind our young people up in a work that yields no fruit to the glory of God.

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary and found wanting.

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "Thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeing to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that

enables us to bear “much fruit.” [John 15:5.]

“In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” [Galatians 5:6.] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, “Look unto me. He that followeth me shall not walk in darkness, but shall have the light of life.” [Isaiah 45:22; John 8:12.] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, “What shall I render unto thee for thine infinite love and mercy to me? I am thy servant; for thou hast loosed my bonds.”

Lt 158, 1902

Burden, Brother and Sister [J. A.]

Fresno, California

October 8, 1902

Dear brother and sister Burden,—

In the mail just received from Australia, there were letters from you both, and I will answer them as best I can. Brother Burden, it is not wisdom to become involved in debt. You are a wise man and do not need this reminder. A debt is a yoke—a binding, galling yoke. It would not be wisdom to purchase another place near Sydney. You have been pressed almost beyond measure in the effort to build and equip the Wahroonga Sanitarium. It would have been wiser to make the building smaller. I have always thought that it would be best to cut down the building plans still more than they were cut down, and then, when means came in, and if more room were needed, the building could have been enlarged. It would cost much less to furnish a smaller building. When I received the picture of the Sanitarium, the size of the building surprised me.

Our people in America have been drawn upon for means until this is becoming a source of temptation. I must advise my brethren in Australia not to make any more large investments until they have some way of producing means.

Last night your situation was presented to me. You were undecided as to what to do in regard to the food business. My brother, this is a matter that will need careful consideration. You and Sister Burden will be needed in the Sanitarium. Your talent and ingenuity will be needed to make the work of the institution a success. You cannot manage the food business and the sanitarium work. If you try to do this, losses will be incurred that you cannot afford. Let the food factory remain

where it is until light comes from God that a change should be made. Strive earnestly to make a success of the sanitarium work, and await the turning of the wheel of providence. As you move forward in the upward path, move carefully. I entreat you not to invest money in extra buildings; and, as far as possible, keep out of debt. You have not men of capability to warrant any further investment. Keep your mind clear and your head cool. And do not attempt to build a tower without first counting the cost.

The very same reason that makes it inadvisable to have a sanitarium in the city of Sydney would make it inadvisable to have a food factory there.

Dr. Caro once drove me up a long, broad street in Strathfield and showed me the grand buildings going up there as the homes of members of parliament, lawyers, and judges. Then he asked me what I thought of a sanitarium site on this splendid street. I said, "You will be disappointed when I tell you that it is just such places as this that you should avoid; for troublous times are before us. The owners of these buildings are not Christians by any means, and the further you get away from their critical observation, the better it will be for your work. Establish the sanitarium in a retired place, and these men, when sick, will soon find it out and will come to it for treatment. God does not want His servants to mingle with the men of the world. By their corrupt practices and pleasures, they have brought the fulfilment of the words, 'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from iniquity maketh himself a prey.'" [Isaiah 59:14, 15.]

I told Dr. Caro that it would not be right to build a sanitarium in Sydney. I told him that should our brethren do this, the institution would encounter great difficulties; for Seventh-day Adventists will be hated by the ministers, and these ministers will leaven others with their hatred.

The further we can get from the cities, the more retired our location, the better it will be for our work.

I am now writing to our people, asking for means to advance the medical missionary work in Southern California. And at the same time I am cautioning the brethren in charge of the work there not to make their plans too large. While in Los Angeles, we found that Dr. Moran was engaged in trying to build up a large bakery business. He has erected an immense factory, at a heavy cost, and was planning to put one hundred thousand dollars into the erection of sanitarium buildings, because, when Dr. Kellogg's counsel was asked regarding this, he said, "You are doing right to build in Los Angeles. Go ahead."

But there are reasons why we should not build in the cities. On these cities, God's judgments are soon to fall.

Brother Burden, make haste slowly, and make no changes in the location of the food factory at present; for changes involve expense. It would not be wise to move the work of the Food Company from Cooranbong now, regardless of the money invested to prepare the buildings there

for operation, [because] of the great expense entailed in establishing the work in some other place.

The one who is placed in charge of the food business should be a careful, economical man, who will move forward steadily and yet carefully, binding off the edges and making sure that the business is producing as well as consuming.

Brother Burden, look well to every point. Do not let my words discourage you. I want you to understand that the Sanitarium will certainly need you. If its work is a success, it will be because of careful management and a close following of the Lord's counsel.

Study economy in the furnishing of the Sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly.

I have been deeply stirred as the restaurant question has passed before me, and I have been shown that it has been carried forward in such a way that, instead of accomplishing great spiritual good, it has resulted in injuring the religious experience of many of the youth connected with it. I send you this letter, my dear friends, to guard you against a needless expenditure of effort. Put all your energy and talents into the effort to make the work of the Sanitarium a success. Do not take up work that will bring nothing to show for the effort put forth. Invest your means and strength in work that you know will bring returns for the Lord. Do not overwork. Guard carefully the health of yourself and your family.

Lt 159, 1902

Kellogg, M. G.

Fresno, California

October 9, 1902

Dr. M. G. Kellogg

Dear brother,—

I received your letter dated September 15 containing information in regard to the progress being made in finishing the Sanitarium and telling us that November 1 is the time set to open the building for the reception of patients. I hope that you will not try to furnish all the rooms before you begin to receive patients, for this would unnecessarily add to your indebtedness.

You say that you have been obliged to buy material in very limited quantities and to wait for it to season before using it, and that consequently you could employ but a few men. You further say that at one time only one man besides yourself was working on the structure. But, my brother,

remember that some heartfelt prayers were ascending to God for the progress of the sanitarium work. The Lord was good to send us one thousand pounds from America. And Brother Murphet helped us nobly. May the Lord bless Brother Murphet. At times Brother Burden and I and others have been greatly distressed over the situation; but we have never doubted but that He who had bidden us “arise and build” [Nehemiah 2:20] would in His own time work for our deliverance. Our great anxiety has ever been so to relate ourselves to the work that we should always further it and not hinder it. We praise the Lord that the Sydney Sanitarium is approaching completion.

I think that a mistake has been made in erecting so large a building at first. You will remember that I pleaded with the brethren to begin work with a smaller building. It would have been much better to add other buildings as the patronage increased, instead of putting so much means into one large edifice at the beginning. I speak of this because I realize that the erection of so large a structure has been very trying to you, especially during the long time when no money was in sight with which to complete it. You say, “It has been a long-drawn-out enterprise.” I was greatly relieved when it was decided to alter the proposed plan by leaving out one story. I am quite sure if we had lessened the size of the building still further, it would have been the right thing to do. But now that the large building is completed, we will be thankful and censure no one; for we know that you have all made many sacrifices and at times have been sorely tried. The Lord’s blessing will rest upon the true-hearted, self-sacrificing workers who have stood by this enterprise so nobly.

What a blessing it has been to the work to have Brother and Sister Burden and her sisters associated with the other sanitarium workers in Australia! They have done all they could to help you. The Lord has beheld the erection of the Sanitarium building. He has noticed every act <self-sacrificing act> of the workers. He has had a special oversight over every stroke of work done. We hope that the ones whose hearts the Lord has moved to help in this good work by giving of their means will take the greatest satisfaction in seeing the building occupied and conducted in every department to the glory of God.

Every one of our sanitariums is established to be a missionary agency for the relief of suffering humanity. We are to minister to the needs not only of the bodies, but of the sin-sick souls of those who come to our sanitariums, in order that they may receive a knowledge of the truth and have the faith that works by love and purifies the soul. Our observance of the Sabbath will make its impression upon hearts, and questions will be asked that will need to be answered.

Our faith in eternal realities is weak, our sense of duty small, in view of the opportunities that we have to point souls to the Saviour as their only hope. We are not to be cold and indifferent in regard to giving efficacious remedies for the healing of the soul. It is our duty to make known the truth, not in our own strength, but in the strong faith, assurance, and confidence that God imparts. In our sanitariums no day should be allowed to pass without something being done for the salvation of souls. We are to offer special prayers for the sick, both when with them and when away from them. Then when they inquire about the remedy for sin, our own souls, softened by

the Holy Spirit, will be all aglow with a desire to help them give their hearts to God.

Christ wept over the impenitence of men. His pleading with sinners to turn to Him is most pathetic. He rejoices when they turn to Him with the question, What must I do to be saved? Today old and young are to be warned and led to their Redeemer. Let those engaged in different lines of service in our medical institutions lose no opportunity to bring patients to the great Healer of body and soul. Let the helpers, by a Christlike example, reveal what is truth. Let them reclaim the wanderer, edify the believer. Thus the humblest one in God's service increases his talents. His life becomes richer and still richer in experience. The consecrated nurse who leads his patients to direct their thought and attention to divine realities is accomplishing a work for time and for eternity.

Every helper in any line of medical missionary effort should remember that Christ was ever touched with human woe and that the light of truth which He has given us, if wisely used in institutional work, will become a powerful influence for the healing of souls as well as bodies. All the nurses and helpers are to give treatments and perform other kinds of service in such a delicate, reverential way—and with all so solidly, thoroughly, and cheerfully—that the sanitarium will prove a haven of rest.

The individual worker in any line in the treatment of the sick and the afflicted in a medical institution is to act as a Christian. He is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. In the place of waiting for great opportunities to come before doing anything, he is to make the very best use of the talents lent him of God in order that these talents may be constantly increased. He is not to think that he must be silent on religious subjects. Wherever he is, there is his field in which he is earnestly to represent, in word and deed, the saving power of truth.

He is not to wait to see what others do. He has a personality of his own, and he is responsible to Christ, whose servant he is, for every word and act. He is to be as attentive and faithful to duty as if he heard the Saviour's voice, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Matthew 18:3, 4.]

It is highly important to know how to approach the sick with the comfort of a hope gained through faith in Christ Jesus and acceptance of His promises. When the awakened conscience cries out, "Lord, be merciful to me a sinner; make me Thy child," be ready to tell the sufferer, the once indifferent one, that there is hope for him, that in Jesus he will find a refuge. The Saviour is inviting every one, "Look unto Me, and live. Come unto Me, and find rest." [See Isaiah 45:22; Matthew 11:28.] Those who in meekness and in love present the hope of the gospel to afflicted souls so much in need of this hope are the mouthpiece of the One who gave Himself for all mankind, that He might become a Healer, a tender, sympathetic, compassionate Saviour.

Let every means be devised to bring about the saving of souls in our medical institutions. This is

our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." [Deuteronomy 10:12.]

But I am lengthening my letter by dwelling upon the object for which our sanitariums are established.

While the sanitarium work in Australia has brought much perplexity and many burdens to the workers, the health food business there has been far more perplexing. I feared that Brother Burden would break down under the pressure. The great indebtedness of the business, with so little to show for the investment made, and the lack of means with which properly to carry on the manufacture and sale of the health foods, makes the situation appalling. The small profit made by the food factory at Cooranbong is nearly all consumed by the payment of freight on the raw products shipped in and on the prepared foods shipped away from that place. It does not seem right to have to pay to the steamship and the railway companies so much of the profit of our toil and self-sacrificing effort. But at present I have no light that the food factory should be removed from Cooranbong.

In one of the letters we have received in regard to moving the food factory from Cooranbong, it is stated that "a property can be bought for six or seven thousand pounds sterling. The bank had to take it over for the debt. The offer of the property is liberal. This would place our food business on a firm basis."

Now, my brother, your lack of means makes it inadvisable to purchase this property. We are not to begin to build a tower without first counting the cost to learn whether we shall be able to finish. When your sanitarium is opened, many of the helpers must be paid for their services. There will be a constant outlay of means for running expenses. This will necessitate wise management. Where are your men of capability to manage large institutions? In America this is becoming a serious question. We find it very difficult to secure good managers for our institutions here.

If the brethren in Australia undertake to carry an additional burden of indebtedness, as is suggested by the proposed purchase of this property for a food factory, I am afraid that they will find it difficult to wrestle with so heavy an obligation. We would feel very sorry to see you take on the worriment of an additional debt. While Brother Burden and his wife and sisters are willing to unite with their co-workers in economizing, so as to be able to carry a still greater load, we cannot encourage them to do this. Every jot and tittle of their strength and ability will be needed to make the sanitarium an institution bearing the endorsement of heaven.

Lt 160, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

October 14, 1902

Dear Brother and Sister Irwin,—

I received your letter when I was in Fresno. I meant to write to you today; for the Australian mail must leave here tomorrow. But it is now almost half past three o'clock, and I have nothing written yet. This morning I was taken suddenly ill, and the day has been almost entirely lost. But I will try to write you a few lines, late though it is.

I wish to tell you of a dream that I once had. You were sitting in a room. I came in, and you looked up with a sad face, and said, “Sister White, please tell me what my mistakes have been, that you could not trust me any longer in America?” I said, “My brother, you are entirely mistaken, in viewing the matter in that way. It was a great trial for me to give my consent for you to go to Australia. Brother and Sister Haskell told me that you felt drawn to Australia and that you had decided to go there. I dared not say anything then to disturb your mind; for Brother Haskell told me that your preparations were made. I did not want to work contrary to the mind and will of God. I knew that you had been passing through a trying experience, and I thought that it might perhaps be a relief to you to go to Australia. And I knew that your going would be a great help to the people there.”

In my dream, it seemed to me that when I had given you these particulars, you were relieved. So I wrote you as I did.

Be assured, my brother, that you did not do or say anything in your work here that made me glad to have you leave.

There is a matter that I wish to speak of to you. It is in regard to the representation given me concerning the scene in the meeting at College View. I have, as you know, spoken of this to Dr. Kellogg. Before the last General Conference, Dr. Kellogg came to St. Helena and had some conversation with me. I was very weak, and I told him so. I knew that I was not strong enough to talk with him. Nevertheless, he gave me his account of the scene at the meeting at College View. He presented things contrary to the way in which they had been presented to me by the Lord. He related matters as if he were the one who had been wronged. I said, “The Lord has instructed me in regard to that matter. When I am convinced that it is the Lord’s will for me to change my opinions, I will let you know. But I cannot now speak with you, for I have no strength.” Dr. Kellogg said that he did not expect me to say anything.

Well, the matter passed on until some time after the Conference when Dr. Kellogg again visited me at St. Helena and once more repeated the same thing. He spoke with the same spirit of self-justification that he had spoken before. When he had finished, I said, “I wish you to understand,

Dr. Kellogg, that every word that I have written to you in regard to that scene is correct.” But he would not accept the way in which I presented the matter as being correct, and I would not accept his statement.

I have not seen Dr. Kellogg since, except for a few minutes, when I was at South Lancaster. But I was then very ill with a severe cold and could not talk with any one.

There the matter stands. But every word of the presentation regarding the scene at College View is true.

Dr. Kellogg seemed to care nothing about the after results. I told him that he had grieved the Spirit of God, and that he must never again act toward his brethren as he acted in that meeting.

Very plain testimonies have been given me by the Lord for Dr. Kellogg. I have given him these testimonies, but I have no evidence that he accepts them. I regard him as in a very dangerous position. I have sent him the instruction God has given me regarding the signing of the agreements he has formulated. These agreements should not be signed, for God forbids. With reference to those you have already signed, wait. Do nothing with reference to these documents. The next General Conference will settle some questions that are now unsettled. There will have to be a reorganization of some matters. So let things move on quietly, and say nothing. Do not do anything to provoke the doctor. He is much displeased at my sending certain testimonies to the responsible men in the work.

Brother Irwin, keep this letter to yourself. I have written as I have because I knew that there were some things that must be a great mystery to you. I thought that perhaps it might appear to you that, after stating so decidedly the Lord’s reproof in regard to certain things, I was passing these things over as if sustaining Dr. Kellogg.

The Lord has given Dr. Kellogg an opportunity to place himself in a position to be instructed by the testimonies, but he refuses to be instructed. He will not admit that he has done wrong in any wise. The testimonies that have recently been sent to the leading men in the denomination have closed up his way of gathering in means from our people for the building of his tower. I am now waiting to see what the outcome of this will be.

I hope you will have as little as possible to say about Dr. Kellogg. Pray for him. Ask the Lord to save him from himself. He is in great peril. I am praying for him. Let us all make his case a subject of special prayer. O how pleased Satan would be to have Dr. Kellogg’s talents opposed to the work of God. I cannot endure the thought. I pray that the Lord will work in our behalf, that His salvation may be revealed. God lives and reigns. He is working out His own will and pleasure. If those He has used in the past now refuse to come into line, He will withdraw His favor from them.

I have written more than I thought I could this afternoon. A few more words, and I am done. I

cannot favor the removal of the food factory to Sydney at this time. A course will be pursued by the worldly men in power that will make it hard for our people in the city of Sydney. Wait; and let the food business remain for the present where it is.

Lt 161, 1902

Kress, Brother and Sister [D. H.]

St. Helena, California

October 15, 1902

Dear brother and sister Kress,—

We have received your good letter. Thank you so much for writing. In regard to our schools and sanitariums being out of the cities, I had, before reading your letter, written in almost exactly the same language that you used.

One thing is certain: we must be constantly reaching forward to the excellence to which God wishes us to attain. We must not fail nor become discouraged. Things will come that will try the souls of God's workers. Expecting trials, let us keep ourselves braced by prayer and trust. And we are not to hunt for something to make us sorry. Christ's promise is, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [John 15:10, 11.]

I should be glad to write you a long letter telling about our stay in Southern California, but I shall not be able to; for I am not strong. We were away from home a little over four weeks, and the Lord strengthened me to do much work in writing and in speaking during the camp-meetings. We first attended the camp-meeting in Los Angeles. There were with me my son, W. C. White, Sara McEnterfer, Maggie Hare, and Clarence Crisler. One of the brethren vacated his home for our accommodation and moved to the camp-ground. We lived together in this house during the meeting. It was a quiet place, and we were able to carry on our work. I spoke seven times during the meeting.

From Los Angeles we went to San Diego where I spent a few days, speaking on Sabbath and Sunday to the church. While there we looked at properties which the brethren thought suitable for sanitarium work. At one place, five miles from the city, we found everything that we could ask—a large, well-constructed building of about eighty rooms, built especially for a sanitarium, with a large clothespress and a stationary marble washbowl in every sleeping room. The climate is said to be excellent, and the building stands on a rise of ground overlooking a beautiful valley. Besides this building, there are on the place a good barn and a five-roomed cottage, and there are twenty acres of land. The property is offered for twelve thousand dollars, but we think that it can be purchased for less. Dr. Whitelock is now negotiating with the agent who has charge of its sale.

I never saw for sale a building better adapted for sanitarium work. It was built fifteen years ago, but was occupied only for a short time. We believe that the Lord has kept this house for us, and that He will open the way for us to secure it for our work.

From San Diego we returned to Los Angeles and from there went on the electric cars to Pasadena, a suburb of Los Angeles. In this place Dr. Evans has opened treatments in a large building. He rents the second and third floors, and pays one hundred and twelve dollars a month rent. He purchased the furniture at a sale of goods a little damaged by fire and was able to buy bedroom sets and carpets at greatly reduced prices.

We next went to Fernando, where the brethren have just opened an intermediate school. We were present at the opening, and I talked to the students for a little while, telling them how they could help their teachers and how they could increase in knowledge and experience. About forty students were in attendance, and they seemed to be intelligent and earnest.

After the exercises, I was taken over the school building. As I looked at this large, two-story building, so indicative of thorough work, and so well adapted for school purposes, the windows partially stained but letting in a flood of health-giving light, the recitation rooms just what we need, the large chapel which will seat two hundred—I could but thank God. I never thought that we should have a building so well suited for our work.

Besides the school building, there is a two-and-a-half story frame building which will be used as the girls' dormitory. There is also a seven-roomed cottage and twelve acres of land, two of which are set out in orange trees.

The whole property was bought for ten thousand dollars, which the brethren tell me is about one fifth of its real value. We feel very grateful to the Lord for His goodness. I am so thankful that the brethren in Southern California did not have to erect a school building.

Fernando is twenty-two miles from Los Angeles, and is a small town of six hundred inhabitants. How much better this retired place is than a location in the city. How much better for the students to have the advantages of country life than to be crowded into a city, where their ears are constantly wearied with the noise of street cars and trains, and where there is little but houses to be seen.

I can write no more this time. I was taken suddenly ill yesterday and am not really fit to write at all. I will do better next time, if the Lord wills.

Lt 162, 1902

Brethren

“Elmshaven,” St. Helena, California

October 20, 1902

Dear brethren,—

Last night I seemed to be in the operating room of a large hospital, to which people were being brought, and instruments were being prepared to cut off their limbs in a big hurry. One came in who seemed to have authority and said to the physicians, “Is it necessary to bring these people into this room?” Looking pityingly at the sufferers, he said, “Never amputate a limb until everything possible has been done to restore it.” Examining the limbs which the physicians had been preparing to cut off, he said, “They may be saved. The first work is to use every available means to restore these limbs. What a fearful mistake it would be to amputate a limb that could be saved by patient care. Your conclusions have been too hastily drawn. Put these patients in the best rooms in the hospital, and give them the very best of care and treatment. Use every means in your power to save them from going through life in a crippled condition, their usefulness damaged for life.”

The sufferers were removed to a pleasant room, and faithful helpers cared for them under the speaker’s direction; and not a limb had to be sacrificed.

Other scenes passed before me. I was in a room where a number were assembled in council. Brother E. R. Palmer was presenting the idea that small, local presses were not needful and were run at great expense. He said that he thought that all our book-making should be done by one publishing house, at one place, and thus save expense.

There was present One of authority, and after making some inquiries, He said, “These smaller printing offices can be managed in a way that will make them a help to the work of God, if sufficient attention is given to them. In the past, great lack of principle has been brought into the management of our book work, and this experience will be repeated unless men’s hearts are thoroughly converted, thoroughly changed. There are some who have been converted, but the work that God desires to see done on hearts is not yet all done. Those who frame yokes for the necks of their fellow beings will, unless they repent, be brought to the place where they will understand how these yokes bind and gall the neck of the wearer.”

Let the Southern field have its own home-published books. Selected books from the Old and New Testaments can be published in separate volumes, with simple explanations and inexpensive illustrations. In addition to these books, there can also be published some illustrated books suitable for school children. These books will be a great help in the work in the South. The publication of these books can be done acceptably in the Nashville office. The work of this institution is not to be limited to the publication of The Gospel Herald and a few children’s books. But let not the workers try to embrace too much.

The books specially designed for the Southern field are not to be pushed in the North unless there is a real demand for them.

There is need of a better understanding of the work to be done in heart, mind, and character for

the workers in our institutions in the North as well as in the South. Let those in our Northern institutions lay aside their prejudices, and let those in the South humble their hearts before God, and then there will be a sitting together in heavenly places in Christ Jesus.

The workers need to wear the yoke of Christ and to blend together in love and unity. The Lord will bless and strengthen them as they do this. His people are to depend on Him alone, walking before Him in all humility of mind.

There is need in the Southern field of a publishing house for the publication of the truth for this time. But this work cannot be done with divided minds and divided interests. In order for the publishing house in Nashville to be made a success, the workers must have a constant sense of the supervision of God, and they must be subject one to another. The converting power of God is needed. "Humble yourselves therefore under the mighty hand of God." [1 Peter 5:6.]

Be very careful how you treat the Lord's heritage. Each worker is to be drawn to the other by the cords of Christ's love. There is no need of their being estranged from one another. They are all embraced in Christ's prayer that the disciples might be one with Him as He is one with the Father.

"Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:20-23.]

Will you do all in your power, my brethren, to answer this prayer?

In the work at Nashville there has been a departure from avowed principles and plans of work. Great evils have resulted. The Lord would have saved from all this if the workers had prayed more and had walked humbly with God. It will never answer for these mistakes to be repeated. They must stand as warnings against deviations from the plain path marked out for us by God.

And how shall we treat those who have erred? Let those who have had experience, and who have passed over the ground, show sympathy for those who have done this unadvised thing.

Lt 163, 1902

Palmer, W. O.

"Elmshaven," St. Helena, California

June 26, 1902

Dear brother W. O. Palmer,—

I am much distressed in your behalf. I desire so much to see you in the spiritual condition that Christ told Nicodemus he must be in. The words that Christ addressed to him I address to you, “Ye must be born again.” [John 3:7.] When you are born again, everything you do will be done with an eye single to the glory of God. You will work with all humility of mind, and in thorough distrust of self. You have valuable traits of character, which, when your heart is sanctified, will make you a useful Christian.

In many respects your course in years past has not been straight and will not bear the test of investigation. When associated with worldly business men, you spent your money freely, conferring favors that did them no good and proved of no benefit to yourself. Men whose minds were full of dishonest schemes flattered you and laid their temptations before you. You were puffed up by their flattery, and in your connection with them you gained an experience of which, when you see it as it is, you will feel greatly ashamed. In conversation and practice you were one with these men. You did not enter fully into their schemes, but you tampered with that which, if carried into practice, would have made you as guilty as they were. You were leavened by the evil of these men. It would have been impossible for you to be in their society without being harmed. You have done things that are unprincipled, yes, fraudulent, to call them by their right name. God has been dishonored, and the influence that you have exerted has left on the minds of your brethren the impression that you are a dishonest speculator.

Brother Palmer, your work in the past will not bear the test of trial. You have an incorrect understanding of yourself and your dangers. But the Lord has looked pityingly upon you. The Saviour has a boundless love for every human being; and notwithstanding that you were spotted and stained by self-indulgence, which has nearly ruined your physical, mental and spiritual strength, He reached down His arms to save you. In every human being He sees a boundless capacity for improvement. With divine energy and hope He greets those for whom He has given His life. He places within their reach the riches of eternal life. In His strength they can live a life rich in good works, filled with the power of the Spirit. But they must separate from all scheming, all dishonesty. The true Christian will not keep up an appearance that is not real.

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] The grace of God alone can give you the experience that comes from a perfected character. God alone can enable you to walk before Him with a perfect heart. The Holy one has given erring finite beings rules for their guidance. These rules form a standard from which there can be no sinless swerving. He who does not make God’s will paramount has yet to learn the first principles of holiness.

My brother, you must make the Scriptures your guide. Study the Word of God, and practice its instruction, humbly imploring the Holy Spirit’s guidance and teaching. When your heart is enlightened by the Holy Spirit, you will accept the reproof of God and will show a repentance that needs not to be repented of.

Keep looking to Jesus. He desires to reflect His image through you. The whole heart’s purpose

must be constantly refined, elevated, ennobled, sanctified, else you will mar the work of God and ruin your own soul. The truth, my brother, must be more clearly stamped upon your heart. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." [Romans 10:10.] "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." [Mark 12:30.] This takes all there is of the man.

Study the sermon on the mount, and from it learn what are the qualities that Christ blesses. Is not the blessing of the Son of God worth time and effort? Only by carrying out in the daily life the principles of godliness can we gain the qualities that bring His blessing. Place yourself under His love and care, that in His strength you may bring to the foundation works represented by gold, silver, and precious stones. Christ's promises are full of wealth and power. The sanctification received through a belief of truth brings comfort and joy. It imparts to the life a quickening power.

Well-doing is possible only through the grace imparted by God. Your own wisdom is foolishness with God. Your only safety lies in a daily repentance unto life eternal and a daily refusal to deviate from clean, pure principles.

Do not advance one step in your own wisdom, thinking that in your own strength you can gain success. Follow where Christ leads the way. Entire surrender to Him is your only safety.

My brother, improve the opportunity offered you to gain an understanding of the words, "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] You will then have confidence in the forgiving and pardoning mercy of God's love, and you will reveal a Christlike zeal for the advancement of His work. True repentance will bring newness of life. An entire change in mind and character will be brought about by the effectual working of the Holy Spirit. The pride and confidence that tempts human beings to rise up in mistaken independence will be expelled from the soul.

God loves and pities you. Let your heart break before Him. In deep humiliation of soul confess your sin, receive pardon, and stand justified before God. Cast your helpless soul upon Christ, and rest not until there is a most thorough renovation of your methods in all business lines. You have fallen into loose, careless habits of business management. These habits you must change. In taking up business enterprises, you are in great danger of weaving strange threads into the pattern. I write this to caution you. It is because of this that I am afraid to have you take up the food business. My brother, be afraid to take the first step in business enterprises without earnest prayer. I have been instructed that your course in the past, in entering into worldly, money-making schemes, bears the rebuke of God. Nothing of this kind is to be mingled with your present work. You have in the past made many mistakes, but the Lord has shown Himself gracious, pardoning all your transgressions.

God has given me a special understanding of your past life, for the purpose of placing upon me

the burden of having a care for you, that I might help you to be faithful. I was told that I must not let you go. I was instructed that other men who have committed errors would sit in judgment on your case; that those who have done wrong themselves, and whose course God condemns, would judge you as severely as possible and discourage you—as if this condemnation revealed that they were perfect and zealous for truth and righteousness. The Lord instructed me to act the part of a faithful, judicious mother toward you, because others do not understand you. Even as I write, my eyes are filled with tears. I have tried to give you the words spoken by the One through whom I have often received instruction. I have nothing to add or to take away from this message. If you will act upon these words, they will be to your soul a savor of life unto life.

Lt 164, 1902

Jones, A. T.

Los Angeles, California

September, 1902

My brother A. T. Jones,—

The Lord has presented your case before me several times, and I have written out the instruction given me for you; but I cannot now find it among my writings. Since coming here, I have once more been given a presentation of your case. Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit, you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then Another came to the same company and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied.

The words were spoken, “Be ye clean that bear the vessels of the Lord.” [Isaiah 52:11.]

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” [Verses 7-10.]

“The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup

runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.” [Psalm 23:1-6.]

“Show me thy ways, O Lord; teach me thy paths. Lead me in the truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness’ sake, O Lord. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” [Psalm 25:4-10.]

These Scriptures I have been directed to write to you. It is the spirit revealed in these words that you are to bring into your work. In the past you have presented the truth in a fierce way, using it as if it were a scourge. This has not glorified the Lord. You have given the people the rich treasures of God’s Word, but your manner has been so condemnatory that they have turned from them. You have not taught the truth in the way that Christ taught it. You present it in a way that mars its influence. Unless you are converted, do not stand before the people with the truth. You are not blessed yourself in the belief of the truth, and you present the rich fruit from God’s Word to the people in a very objectionable way. Your heart needs to be filled with the converting grace of Christ.

It is the Lord’s will that for the coming year you shall labor in California, but there will be a trial before us. Unless you learn your lesson, so that you will heed the words of Christ, you will not be able to change the atmosphere that prevails in this Conference.

You have not been as careful as you might in your teachings in regard to church government. You must be more guarded to save the church from serious difficulties. But the Lord would have you serve another year in this Conference, that your efforts may not be recorded as a failure, as they would be were you to leave your position now. May the Lord help you to have a converted tongue and a converted heart.

If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God’s heritage. When you attempt to rule, your labors are a positive injury.

In dealing with the Lord’s people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak. Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion; for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness.

Let not your manner be harsh and domineering, like that of a school master who rules his pupils in a way that arouses the worst passions of the heart. Do not create bitterness and strife; for others will follow your example. This makes the truth distasteful, in the place of leading people to desire it.

Recently I was talking with a young man who is departing from right paths. He makes the course pursued by yourself, when he was at Healdsburg years ago, an excuse for his defects. He spoke of the attention that you paid to young women, and to one in particular, and said, "His example is much worse than any example I have set."

That transaction was opened before me, and it is not strange to me that your wife wears so sad a countenance. The attention that you have recently been paying to a married woman is not wise. It is not prompted by the Spirit of God. As the president of the conference, you must guard your reputation. You are to be an example of consistency.

If any woman, no matter who, casts herself upon your sympathy, are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? My brother, you should change your course with regard to such matters and set a right example before your brother-ministers. Keep your sympathy for the members of your own family who need all that you can give them.

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil.

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions. Do not speak and act hastily and impulsively. This hurts your influence. You need to give yourself more decidedly to prayer and to receiving the answers to your prayers. The result will be a more consistent life.

The sixth chapter of Acts means much to you and to all who preach the Word of God. Read this chapter, and take in its meaning. "It is not reason that we should leave the word of God and serve tables," the twelve apostles declared. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And the saying pleased the people, and they chose Stephen and six others to minister to the widows and fatherless and the others who needed help. "And when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." [Verses 6:2-7.]

It is time, my dear brother, that you looked at these matters in a right light. You have been called away from the Word of God to serve tables. You think, because you are president of the conference, that your duties embrace many things, yea, almost everything. But you neglect

things that ought to be done and take up matters that do not need your personal attention. You think that because you are president you are the only one who is qualified to do certain things. But instead, the fact that you are president is the very reason that you should not do these things. You should hold yourself sacredly aloof from every appearance of evil. You should not make one movement that will give the people cause to speak unfavorably of you.

There are women who fasten themselves to some one to whom they tell their home difficulties. But there are two sides to every question, and often these women are themselves in need of reproof. They speak only of their side of the question, and words of sympathy that they do not deserve are given to them.

You are not to set such an example that women will feel at liberty to tell you the grievances of their home life and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell her troubles to the deaconesses of the church. Tell her that she is out of place in opening her troubles to any man; for men are easily beguiled and tempted. Tell the one who has thrown her case upon you that God has not placed this burden upon any man. You are not wise to take these burdens upon yourself. It is not your appointed work.

I write you thus plainly because you are in danger of following such a course that your good will be evil spoken of. If these things had not been presented to me, and urged upon me, I would not express myself so plainly.

Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfil your obligations to her and to your children.

Writing to Timothy, Paul says, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." [1 Timothy 3:1-7.]

Study this instruction, and bring it into your daily experience.

Paul continues: "These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Verses 14-16.]

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.” [Ephesians 4:1, 2.] This is a love that proceeds not from human impulses, but from Christ Jesus.

God has given His people a message to proclaim. Let them not hedge up one another’s way. They are to labor in perfect harmony. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [Verses 11-16.]

Christ did not confine His labors to any special time or place. Often He taught in the outer court of the temple, that the Gentiles might hear Him. He entered the temple as a place that was His own, unawed by its splendor. In this temple, soon to be the tomb of a departed dispensation, He must proclaim the truth. He was the foundation of the Jewish economy. It was to Him that the sacrifices and offerings pointed. Soon the need for these sacrifices was to cease; for in His death type was to meet antitype.

Christ is the Good Shepherd, with earnest, unwearied steps seeking for the lost sheep. He attended the great yearly festivals of the nation; and to the multitudes absorbed in outward ceremony, He spoke of heavenly things, bringing eternity within their view. He gained the attention of high and low, rich and poor. To all He brought treasures from the storehouse of wisdom. He delighted and comforted the poor and lowly with the assurance of God’s love for them. He spoke to them in language so simple that they could not fail to understand, and His words lifted their minds to the heavenly Father, full of grace and tenderness.

By methods peculiarly His own, Christ helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sinsick soul, bringing healing and strength. The simplicity and earnestness, with which He addressed those in need, hallowed every word.

Christ proclaimed His message from the mountainside, from the fisherman’s boat, in the desert, in the great thoroughfares of travel. He was ready to take up His work at any time and in any place. He was a consecrated evangelist. Wherever He found those willing to listen, He was ready to open to them the treasure-house of truth. He is our example. His followers are to be ever on the watch for opportunities to speak words in season. And they are to speak with the same loving sympathy that He spoke.

Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson. They grieved Him by contending for the supremacy. But instead of giving them a harsh rebuke, He took a little child, and setting him in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Matthew 18:3, 4.]

My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes—your feet must be "shod with the preparation of the gospel of peace." [Ephesians 6:15.] Your manner of addressing people is not always pleasing to God. You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, "Thy gentleness hath made me great." [Psalm 18:35.] When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike.

Lt 165, 1902

Cornell, Myron

St. Helena, California

October 23, 1902

Dear Brother Myron Cornell,—

I wish to inquire if the outstanding debts for the rent of my house in Battle Creek have been collected. I greatly need every dollar of this money. Will you please do what you can toward obtaining it for me? I have not received much for my books since Object Lessons took the field, but I do not regret anything that I have done to help lift the debts from our schools.

I have been obliged to have a room built for me to use as an office. There was no room in my house suitable for me to occupy as a writing room. I have to handle a great many manuscripts, and the room that I have occupied in the past is so small that I found it almost impossible to keep my writings in order. Then, too, there was no fireplace in this room; and I cannot endure stove heat. So the low roof was taken off the back bed-chamber, and a large, airy room was built. In this room I have a fireplace, and the sunshine comes in all day long.

The building of this room took money. I held back for a year before consenting to have this room built; for I knew how many places there were in which money was needed. But I saw that it was necessary, for the preservation of my life, that something be done. It would be wrong for me to shorten my life, for this would take me from the Lord's work. I do not wish to lie down in the grave until it is the Lord's will that I should.

Will you please do what you can to collect the money due me, for I am in much need of it. Getting out my books takes money. I have in the past been obliged to borrow money to pay my workers, and they have not been paid as promptly as they should be. Last year I was compelled to borrow six thousand dollars to help in getting out my books and to take up the mortgage on my house. I still have some money in Australia, but I dare not withdraw one dollar of it, for it is needed there. I have now two more books ready for the press, and I hope to receive something from them.

Lt 166, 1902

Whitelock, T. S.

St. Helena, California

October 23, 1902

Dear Brother Whitelock,—

Your letter has been read to me, and I would say that I think we should make arrangements to purchase the place if it is offered at a reasonable figure. Brother H. W. Kellogg says that he will bear half the cost of the land that was once included in the property, but that has since been sold. Find out what this land can be bought for.

There is no need to hurry matters, but we should not lose our opportunity by needless delays. It will be well if you can arrange to make time payments. Once the place is secured, we can furnish it little by little as we have means at our command. This part of the work must be done by degrees. To furnish the building all at once would mean a very heavy expense. And in buying furniture, the strictest economy must be practiced. We must not place ourselves where we are bound by a heavy debt. Thus we would place a yoke on our necks that will not be agreeable to bear. In every move we make we must study economy. To economize wisely is a lesson that it seems difficult for us to learn.

Sister Hall, who is now with me, would be a great help in buying furniture for the building. For many years she did the buying for the Battle Creek Sanitarium, and her experience would be of great value. Brother Henry Kellogg is very much interested in that property, and I think that he will help us in purchasing it. But we must make haste slowly. It will take time to do all that will need to be done. We must not incur a large debt. I am as anxious as ever that the place be secured; but after it is secured, we shall have to take time to fit it up. Patience and wisdom will be needed in this part of the work. If we move gradually and prayerfully, God will be with us.

We must watch and pray, asking the Lord to direct us. Seeing that moves so unwise have been made by some in the South, we cannot wonder at Brother Knox's writing as he did. But I hope you will not feel, because he has written thus, that you are to fold your hands, making no further effort to do anything. If the Lord wants us to have these places, He will work with us to secure

them.

Be of good courage in the Lord, and believe that everything will come out all right. I know it is hard to get means, but the Lord will help us.

Please ascertain the price of the property adjoining the Sanitarium property, and let me know.

Since returning from the South, I have had some sickness, but I think I shall recover soon.

With much love to yourself and your wife,

P.S.

Please tell Sister Johnson that I will write to her soon. I thank her for her kindness to me while in San Diego. I very much appreciated it.

Lt 167, 1902

Evans, Brother and Sister [I. H.]

“Elmshaven,” St. Helena, California

October 26, 1902

Dear Brother and Sister Evans,—

We received your letter in regard to a sanitarium all ready to be occupied so that work could be begun at once. I am sure that we ought to secure the control of this place if possible.

The place that the Brethren Moran selected on that hill corner, I have no hesitancy in saying Seventh-day Adventists should have nothing to do with in purchasing. When I saw the place, I was much distressed to think that any of our people should select such a situation. It is forbidding in every way.

The Sierra Madre Villa property, as described by you, has the advantages that have been outlined to me. Land is a great advantage. And the opportunity to secure a furnished building is a wonderful chance if the conditions are reasonable. If it can be secured, it will be far more favorable than Mr. Hall's place at Monrovia.

The question now before us is, Shall we try to secure the places that seem desirable in price and location, when we cannot tell where our money is coming from? Brethren Daniells, Knox, and others are opposed to the increasing of debts. But I am not prepared to say that we should not, under any circumstances, purchase land to which the Lord seems to have directed our minds, when there is no hindrance but the question of ready money, and which property, in the providence of God, we could soon pay for. We have to guard against mistakes on both sides. If we see a good opportunity to secure a building, as in Paradise Valley, I think it should be

purchased. Henry Kellogg has visited the place, and he is much pleased with it. He may decide to locate there, if he can purchase a home at reasonable rates.

I hope you are all as well as usual. I have written a few lines to your mother, who is sick upon her bed. I seemed called out to address her, and I hope that the few lines written will be a comfort to her. I have some things to write to Brother and Sister Moran as soon as I can. I have been closing up the books that I have been getting out. One is another volume of the Testimonies and the other is entitled Education. Both will be out soon.

May the Lord bless you all. I will write again soon.

Lt 168, 1902

Ross, Sister

“Elmshaven,” St. Helena, California

October 23, 1902

Dear Sister Ross,—

I hope that you are able to be up and around. How glad I should be to see you living out of the city, in some place where you could step from the house into a garden to enjoy the beauties of nature! Nature speaks to us of God’s love. In the beautiful flowers we can read an expression of our heavenly Father’s love for His children. My sister, look up through nature to nature’s God, the great Master-Artist, and speak forth your thanksgiving to Him for the tokens of His love.

The Sabbath was Christ’s busiest day for healing the sick. On this day He could best reach those who were laboring during the week. Wherever He went, He was a medical missionary, an unerring Physician, speaking words of tenderest sympathy and compassion. How precious to them were His words of comfort and love! From Him flowed a stream of healing power, and the sick were made whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.

Christ established His temporary hospital on the green hill-slopes of Galilee and in every other place where the sick and the suffering could be brought to Him. In every city, every town, every village through which He passed, with the tender compassion of a loving Father, He laid His hand upon the afflicted ones and made them whole.

This same work Christ has empowered His church to do. May He increase the faith of His people to believe that He, the blessed Healer, is present to hear every syllable of the prayers offered to Him in the simplicity of true faith.

Christ, in His prayer to the Father, says, “The glory which thou gavest me I have given them.” [John 17:22.] His disciples in this time are to pray for the sick, as verily as did His disciples of

old. And the sick will recover; for “the prayer of faith shall save the sick.” [James 5:15.] Christ is ready to give His disciples special earnestness in offering effectual, fervent prayers and special experiences in answer to these petitions.

Jesus frequently spent all night in prayer, His humanity taking hold on the divinity of His Father, from which Source came fresh supplies of restoring power to exercise in behalf of the sick and afflicted. We need the Holy Spirit’s power, the calm assurance of faith that can claim God’s promises.

My sister, let the language of your heart be, “I cast my helpless soul upon the Mighty Healer, who is able to save to the uttermost all who come to Him.” The Lord desires you by faith to place your hand in His, and to say, “If Thou wilt, Thou canst make me whole. Take away my unbelief.” [See Mark 1:40; Mark 9:24.] Can you not take the Lord at His word? You need not lie helpless, but may in faith rise, and walk. Be whole, because the Mighty Healer is present to make you every whit whole.

My sister, the Lord’s word to you is, “Rise up, and walk. Be whole. Be free from disease.” Let us be of good courage in the Lord. We have a precious Saviour. Let us magnify His holy name.

I desire to hear from you, and to learn that you are well. I desire to hear that the name of the Lord has been magnified through your restoration to health and that He has put a new song into your mouth, even praise unto our God.

Lt 169, 1902

Butler, G. I.

Los Angeles, California

September 15, 1902

Elder G. I. Butler

My dear brother,—

The Lord has been watching over you for years. He has permitted affliction to come upon you, which for years has kept you out of the work. Why? Because you chose your own way, and took yourself into your own hands. Do not, when again brought into trial, go over the same ground.

I have the most tender feelings toward you, but I must tell you that you are in danger of falling into temptation, and of imagining many things. You were presented to me as a man harnessing for battle. You were strong in a spirit that was not meek and contrite. One came to your side, and said, “Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the

spirit of the humble, and to revive the hearts of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.” [Isaiah 57:14-16.]

The Lord would have you lay aside that spirit of wrath and be disrobed of your war garment. Our Instructor said, “You have inherited and cultivated a contentious spirit. Put on the robe of Christ’s righteousness, and speak not one word that is not subdued by the Spirit of God. Let your heart break in tenderness before God. Become as a little child. You are not appointed by the Lord to dictate. None of my servants are to put on Saul’s armor.”

There are those who will come to council meetings stirred for battle. Let them put on the robe of Christ’s righteousness, and let their feet be shod with the preparation of the gospel of peace.

Do not, now or ever, charge your brethren with their mistakes. This is what separated you from the Lord’s service for so many years. Your testimony, if borne with meekness and humility, will be in the assembly as good leaven.

Things are not so bad as they might be. Mistakes are constantly being made by men who are constantly tempted to speak unadvisedly, even as Moses spoke. It is such words as these, and your way of speaking them, that shows that you have not yet learned the meekness and lowliness of Christ.

God will use you if you will be used.

Severe tests will come to you. Put your trust in the Lord Jesus Christ. Remember that by vehemence you will wound yourself. If under all circumstances you will sit in heavenly places in Christ, your words will not be charged with bullets that wound hearts and that may destroy life.

“If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:14-18.]

Elder Butler, in these words the Lord has outlined the work of His servants. You are the Lord’s servant. Let nothing be done through strife and vainglory. Do not ponder over your tried feelings. Put these feelings aside. When you get into the path of criticism and harsh speaking, you grow more and more harsh and more inclined to criticize. Stop before you begin. Do not give the enemy one inch of ground.

Never ride the war horse. You cannot do this gracefully. You are to do God’s will, not your own will.

God will use you if you will be used. Open the door of your heart and let Jesus in to rule your life. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. ... And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. ... Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:13, 22.]

Lt 170, 1902

Franke, E. E.; Haskell, Brother and Sister

"Elmshaven," St. Helena, California

November 10, 1902

Dear Brother Franke and Brother and Sister Haskell,—

I almost wish I were where I could talk with you in regard to the work in New York City. I received such a good letter from Sister Haskell, telling about the removal of the alienation between Brother Haskell and Brother Franke. O how thankful I was. I know how pleased the enemy is when he can keep the hearts of those in the service of God filled with distrust and suspicion. And more than this: Unity existing among the followers of God is an evidence that the Father sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings, with their different temperaments, together in harmonious action, their one aim being to speak the truth in love.

God's warnings and counsels are plain and decided. As we read the Scriptures, and see the power for good that there is in unity, and the power for evil that there is in disunion, how can we fail to receive the Word of God into our hearts. Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth.

Christ says plainly that it is by the unity and co-operation of His followers that the world is to know that God has sent His Son into the world. In the prayer that He offered for His disciples just before His crucifixion, He said: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:21-23.]

We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts. "There are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all," to bring these different operations

into perfect harmony. "God hath set the members every one of them in the body as it hath pleased him." [1 Corinthians 12:4-6, 18.] He has placed every man at his post of duty, assigning to him a given work. If you have any question as to your post of duty, pray to God for guidance, and your work will be assigned. God has told us expressly that He has placed every man at his post.

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophesy, to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit." [Verses 8-11.]

"Unto every one of us is given grace according to the measure of the gift of Christ." "When he ascended up on high, he led captivity captive, and gave gifts unto men. ... He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:7, 8, 11-13.] Here the members of the church of God are shown acting their different parts, all under the supervision of the great Master-worker who knows just what each one in His service should do to meet the necessities that arise.

When the hearts of God's people are melted and subdued by the Holy Spirit, ministers and lay-members will bear a testimony that is in perfect accord. And the Lord will look down on them with pleasure, rejoicing in their oneness.

God has given me a word to speak to you in New York. Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last, from the foundation to the topstone, the church of God is to be built up on Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore the rather, brethren, give diligence to make your calling and election sure." [2 Peter 1:10.] Live upon the plan of addition outlined in the first chapter of second Peter. Add to your character the graces of the Spirit. "If these things be in you and abound, they make you that ye

shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verse 8.] And “so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verse 11.] These words show us how we may obtain an eternal life insurance policy. Do you not want this?

The world needs to see worked out before it the miracle that binds the hearts of God’s people together in Christian love. It needs to see the Lord’s people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become partakers of the divine nature.

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [Verse 12.] All of God’s servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority. “All ye are brethren.” [Matthew 23:8.] Be very courteous in speech, very kindly in action. Respond to the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.]

The workers in all lines of God’s work are to complain and criticize less and pray far more for wisdom from on high, that as workers together with God they may show forth His love far more plainly than they have yet done. For your present good, and that you may inherit eternal life, lift the standard higher and still higher, that all may see that you have received the endowment of the Holy Spirit. In your study of the Word of God, penetrate deeper and still deeper beneath the surface. Lay hold by faith on divine power, and sound the depth of inspiration. Bring into your ministry the power of God, remembering that the Lord is behind you. Let His love shine through all you do and say.

Every branch of the work of God is open before Him who reads the heart as an open book. He sees every wound that His children receive. He will restore us if we will make Him our trust. Let the truth, the precious, simple truth of the Word of God, shine out in its full brightness. Humble self before God. Christ will be your efficiency. He has appointed you as rulers over His household, to give them meat in due season. The household belongs to God. He alone can place His servants where He would have them. He does according to His sovereign will.

Every minister is under the most sacred obligation to give the flock of God meat in due season. And remember that all we do is to be done “for the edifying of the body of Christ.” [Ephesians 4:12.] Christ’s laborers are very near His heart of love. He desires to perfect His household through the perfection of His ministers.

We need to study Revelation in connection with Daniel. Both of these books are to be carefully and prayerfully studied, and as we study them, we are to pray that their importance may be

impressed on our hearts by the Holy Spirit.

We need to live in close connection with Christ, the only begotten of the Father, who on Calvary's cross offered Himself as a sacrifice for the race. He was the foundation of the Jewish economy. The sacrifices and offerings of this system pointed to the sacrifice that He was to make in behalf of the fallen race. Since the Majesty of heaven made such a sacrifice, shall those appointed to be laborers together with Him draw back from self-denial? Shall they invest in one place a large share of means, leaving other places without memorials for God? Great mistakes have been made by making a large outlay in a few places.

The work in our cities is not to be accomplished by a large outlay of means or by great display. The Lord's messengers, in their effort to reach the people, are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers, and theatrical display, to awaken an interest. How can those who have no interest in the Word of God, who have never read this Word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form?

The evil of formal worship cannot be too strongly depicted. But no words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and unite in the song of thanksgiving. He who has bestowed on us all the gifts that enable us to be workers together with God expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offends the ear.

In the meetings held, let a number be chosen to take part in the song service, and let the singing be accompanied by musical instruments, skilfully handled. This part of the service is to be prayerfully conducted; for it is the praise of God in song.

The singing is not always to be done by a few. As often as possible, let the entire congregation join.

The ability to sing is the gift of God. Let it be used to His glory. There are those who suppose that loud voices, much noise, is devotional singing. But they are mistaken. What is needed is melody and harmony.

We are not to oppose the use of instrumental music in our work.

I have no time to write more now, but there is much more that I would like to write.

In much love.

Lt 171, 1902

Haskell, S. N.

July, 1902

Dear Brother Haskell,—

I know that the Lord designed that Elder Franke should stand in his lot and place, speaking to large congregations. Then when an interest is awakened, many would be benefited by the work that you can do. No one is to seek to close up the way that the Lord has committed to Elder Franke or the work that He has committed to Elder Haskell.

I have written Elder Franke several straight letters, cautioning him against extravagance in the outlay of means. He has not yet replied to them. I am anxious to hear from him. I should like to know what he is doing.

Brother Haskell, you cannot do the work necessary to be done to obtain a large attendance. God sent Elder Franke to do that which you cannot do. It was His design that you should blend with Elder Franke and do the part of the work that he cannot do. I am sorry that you could not do this. It ought to have been done that the strongest possible effort might have been made to awaken an interest in New York.

There are many classes of people to reach, and no one is to feel, when another worker is sent to the place where he is working, that he will counterwork what he is doing.

Elder Franke's gifts will be needed in the camp-meetings, where he can do a work that God has chosen him to do.

God designs that New York shall be stirred. He has a message for this wicked city. We know not what He will do to arouse it. But He will provide means. He knows what is best. Human judgment often makes mistakes, but the Lord Jesus never makes a mistake. I have faith that the loud cry is to be heard in Greater New York.

The workers in New York must act their several parts, making every effort to bring the best results. They are to talk faith and present the truth in such a way that it will impress the people. They are not to narrow the work down to their own particular ideas. In the past, too much of this has been done by us as a people, and it has been a drawback to the success of the work. Everywhere we go, we meet the inclination to make this mistake. Let us remember that God has different ways of working, that He has different workmen to whom He entrusts different gifts. We are to see His purpose in sending certain men to certain places.

God desires to use such gifts as Elder Franke has in arousing the cities. There are in these cities

those who can be aroused by no ordinary methods.

We are to stand by one another, helping and encouraging one another, showing special interest in our fellow workers, even though they do not in every particular meet our ideas. It may be that those whom we think deficient can do a work that we cannot in reaching certain classes of people. There are those who would never be led to take an interest in the truth for this time except by such efforts as those that Elder Franke puts forth. At times the Lord has given Elder Franke His Spirit in great power, and before thousands he has borne witness to the truth in a way that has shown the folly of the theories taught by ministers who refuse to believe present truth.

Brother and Sister Haskell, come near to Brother Franke. Be a father to him. Always treat him kindly, whatever mistakes he may make. This is the only way to help him. Do nothing to hedge up his way. The words "Forbid him not" mean all that they say. [Mark 9:39.] Deal with Elder Franke in the love of God.

We are the Lord's, and we are to allow ourselves to be worked by Him. We are to encourage and strengthen those upon whom the Lord has laid a burden, even though they sometimes seem to be unreasonable. Elder Franke has grievous temptations, and we should consider ourselves, lest we also be tempted. God wants us to help one another by the manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this, He has a touching and profound interest in every man.

A man may be trying to serve God. But temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. And perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him further from the Saviour? What a sad sight for Christ and the angels to behold.

Let us remember that we are struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of dealing unkindly with those who like ourselves are subject to temptation and who like ourselves also are the objects of Christ's unchanging love.

<This I found was written some time ago, but I now send it, and then I will read the letter you have sent me.>

Lt 172, 1902

Haskell, S. N.

"Elmshaven," Sanitarium, California

November 9, 1902

Dear Brother and Sister Haskell,—

Sara tells me that she has a letter for me from you, but I tell her not to give it to me yet; for I have something to write to you before I see your letter. You will understand this.

Of late my writing has kept me very busy. We have been trying to finish up two books—Testimony 35 and Education. This, with the many letters that I have had to write, has given me more than I ought to try to do.

I have had much to write in regard to the work in Southern California. I have felt very sad over the state of things in Los Angeles, and I have tried to present matters before the brethren there in clear lines.

Willie left St. Helena last week for Battle Creek where an important council is now being held. He stayed two days at Los Angeles in counsel with the brethren there. Great perplexity has been brought into the work there by some unwise moves that have been made. Dr. Moran and his brother have erected a large bakery in Los Angeles. I dare not state the cost of this building, fearing that I might not speak correctly. But I know that there is a very heavy debt on it. And more than this: the building is just where it ought not to be.

Warnings were given to Dr. Moran, but he rushed on as if afraid that something would come in to interrupt his plans.

These things pain our hearts. I have been writing early and late and am often obliged to get up at eleven, twelve, and one o'clock to write out the instruction given me.

This, with the labor involved in attending two camp-meetings, has been a heavy strain on my strength.

I think I have told you something about the property near San Diego, which is so well adapted for a sanitarium. While in Southern California, I spent several days in San Diego and was much pleased with the surrounding country. There is, however, one drawback—the water supply is uncertain. At present the country is suffering from a long drought. Of course, it would be of no use to establish a sanitarium in a place where an abundance of water cannot be obtained.

The brethren are now negotiating with the agent who has charge of the sale of this place. We think that it can be purchased on easy terms. Henry Kellogg has seen it. He thinks well of it and says that he will help in its purchase.

I have many things to say to you, Brother and Sister Haskell. Many times I have begun letters to you and have laid them aside to take up something else. Sometime I will find these pages and send them to you.

I greatly desire that our people in New York shall understand that there is strength in unity and Christlike love. If your fellow workers lose their self-control, and speak words that show that

they are acting as the enemy's agents, do not be cast down. It was not the man who spoke, but the enemy. You must not be surprised, as you work with a man of a temperament such as Elder Franke's, if things occur that try to soul. Remember that he suffers the greatest loss. Hold fast to the arm of infinite power. Be strong, yea, be strong. Help Brother Franke. Press close to him. He has valuable traits of character, but he has many drawbacks. Help him to help himself.

I should be greatly pleased to see you and have a long visit with you. I have a great interest in the work in New York. I understand that it has been decided to hold the next General Conference in New York State. I suppose this means that it will be held in New York City.

In much love.

Lt 173, 1902

Those Assembled in Council at Battle Creek

"Elmshaven," St. Helena, California

November 13, 1902

To those assembled in council at Battle Creek,—

A short time after the council that was held at my house October 19, in regard to the Southern work, a great burden came upon me. I was bowed down with distress. I had wakened with an inexpressible load resting on me. I could not explain the sadness upon me. The whole day was one of constant perplexity.

In the night season I was in a council with a few who were in perplexity. Many companies were presented to me as confused, in darkness, sad, and discouraged because so many were stirred by feelings of opposition to the work in the Southern field. While there were some who felt the burden of the work in this field, there were others who would try to counterwork anything done.

I was given instruction regarding the conversation that I had with the brethren in reference to the Southern work. Part of the conversation was repeated, and my Instructor said, "You cannot maintain any such position. You must not allow the words of ministers or presidents of conferences to have such an effect on you as to lead you to take your stand against the Southern Missionary Society. I shall give you messages to bear, and you must bear them. You are in a trying place. You will be severely tried. These trials need not be. The Southern Missionary Society is not to be extinguished. It must exist to do a work that will be neglected unless it lives. You have sought to avoid taking a position, even if this position is entirely as it should be, that would lead others to say that you are influenced by your son J. E. White.

"Mistakes have been made in the work in the South, but these are not such as to require the doing of the work that is supposed to be mended. This work can, by lack of proper handling, be made to afflict your soul and to force upon you that which need not be. There has been a lack of

consecration, a failure to seek the Lord most earnestly, to open the door of the heart, that Christ may enter to mold and fashion the life.

“There are some things in the report of the interview that you must correct. As the Lord’s messenger you cannot stand where you will give your word as to what you will or will not do. You are to speak the word of the Lord as one having authority. All this sorrow, all these burdens, should be spared you; still your work is not done.

“The people of God are now to pray and humble their hearts before God. Then they will see all things clearly. It is heart-humiliation that is needed by the people who have in trust so great and so important a truth—a truth that, if received and believed, will purify the life from all selfishness, all emulation. Our words and works need to be purified from all selfishness. God’s people need to draw nigh to Him and love as brethren. A guilty world is going to destruction. And if Satan can keep at variance those whose hearts should be full of tenderness and love, on whose lips there should ever be the law of kindness, how pleased he is.”

O that God’s people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry. But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ.

When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to counterwork what others are doing. They will not stand in a position that hinders God’s voice from coming to the people. The criticism, the accusing, will cease. Men will no longer brace themselves against the doing of that which should be done.

I am almost heartbroken over the condition of things in the Southern field. But I will not try to speak of my feelings. I am instructed to say that the council-meeting now being held will do only harm unless a more humble and contrite spirit prevails.

At the last General Conference thorough work was not done. The men in positions of authority in the medical missionary work did not clear the King’s highway. Had the work been done that God would have had done, hearts would have been softened and subdued and humbled.

All the book work in the world will not take the place of the Holy Spirit of God. The hearts of some claiming to be in service to God are as destitute of the Holy Spirit’s power as the hills of Gilboa were of dew and rain. Call for a fast and for putting away of sin.

O that men would die to self and reveal the compassion and love of Christ! As long as we hold ourselves in our own keeping, and refuse to be humbled, we cannot be sanctified. Your council meeting will be of no avail unless you allow the Spirit of God to come in.

In much of the service professedly done for God, there is self-emulation and self-exaltation. God hates pretense. When men and women receive the baptism of the Holy Spirit, they will confess

their sins, and pardon—which means justification—will be given them; but the wisdom of human agents who are not penitent, not humbled, is not to be depended on; for they are blinded in regard to the meaning of righteousness and sanctification through the truth. When men are stripped of self-righteousness, they will see their spiritual poverty. Then they will approach that state of brotherly kindness that will show that they are in sympathy with Christ. They will be able to appreciate the high and elevated character of Christian missions.

My brethren, until you reach this place, your board meetings and council meetings might as well come to an end; for your plans and devisings will bear the stamp of imperfection.

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin. These souls have been bought with a price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal destruction. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of Christ would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their orders from Christ and would find no time for contention or strife.

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, broken-hearted intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to Christ.

Work is what the churches need. They need an unreserved consecration to service. Let your council meetings be turned into penitent, humble seeking of the Lord for His Spirit. Jesus wept over the guilt and obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those who have received such great light and such rich gifts mingle their tears with the tears of the Saviour?

I am instructed to tell you that while there is dissension among you, you are not in harmony with Christ. "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:2, 3.]

Never can the church reach the position that God desires it to reach until it is bound up in

sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionary will not accomplish what they should until the church members in the home field show, not only word but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.

God calls for workers. Personal activity is needed. But conversion comes first—seeking for the salvation of others, next.

Spiritual despotism is to lose its hold on souls. Each one is to awaken to the necessity of personal holiness and of having a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness and in love, patience, and Christian forbearance will help one another to work for those perishing out of Christ.

I can write no more now; for this must go in today's mail. I have been instructed to send you these words. Will you act upon them?

Lt 174, 1902

Kellogg, J. H.

"Elmshaven," St. Helena, California

November 11, 1902

Dr. J. H. Kellogg

My dear brother,—

When you took your position with those who have warded off all testimonies of reproof, did you feel that you were standing on safe ground? Do you not know that those who despise and throw aside the counsels of the Lord are in fearful peril? And do you not know that by standing with them, you are making of no account the work given me of God? Any one could say, "Some one has told Sister White;" but this would not make it so. Any one could close his eyes to his danger, but this would not make the danger less real. This is too serious a matter for you to trifle with.

"Some one has told her." This, then, is the measure of your faith. But though you say this, you know better. I charge this upon you in the name of the Lord. But I will not argue about the matter. If you cavil over the instruction that God has given, refusing to accept it as truth, under the subterfuge that all unrepentant sinners have used and will continue to use, the guilt is your own. But so long as the Lord presents before me your case and your dangers, I shall not cease to warn you. If you will not take heed, if you refuse to change, I must then present the instruction given to me to those in responsible positions, that the people of God may not be leavened by the influence of your erroneous position.

Dr. Kellogg, no one can appreciate more fully than myself the honor that God has bestowed on you in connecting you with His work as His chosen physician. I have a knowledge of you as a boy, and the Lord instructed me in regard to the dangers that threatened you even in your childhood years because of hereditary and cultivated tendencies.

One evening my husband and I talked about your case for a long time and then joined in prayer for you. In the night season, light was given that we were to make a way for you and two of your companions. We decided to invest three thousand dollars in this—a thousand dollars for each of you. Light was given me that my husband and I were to act the part of a father and mother to you. I was instructed that as you engaged in active service, the responsibilities placed on you would bring temptation and trial. So long as you heeded the cautions given you by the Lord, you would be safe, but should you trust to your own wisdom, you would be in positive danger.

The path was marked out by the Lord for all of you. Each one of you, if you chose to be worked by the Spirit of God, would receive special grace which would fit you for service.

Light was given that you would have to keep careful guard over yourself, else you would become ambitious for name and place and would take yourself out of the hands of Christ. But if you kept yourself humble before God, you would overcome all inclination to prevarication and misrepresentation. I was shown that it was most essential for you to have clear views of the atonement and clear views of what it means to be a Christian.

The Lord laid upon me the work of bearing, clearly and distinctly, the testimonies that He should give me for you. He told me that I was to act as His servant in keeping you from destroying your own influence. You were in danger of looking upon yourself as capable of doing great things in your own strength; if you did not follow the Lord closely, you would walk in strange paths and would mislead the people of God.

The instruction was given me regarding you: “If he refuses to heed the messages I send, he will pursue a course that will prevent My having any connection with him. Only those that honor Me can I honor. Be straightforward. Do not enter into controversy; for this will do no good. The more Dr. Kellogg is argued with, the more subterfuges will he use. His danger is not now as great as it will be. If he will heed the counsels I shall give you for him, I can use him to accomplish an important work. He will make many crooked paths. He will hurt your soul; nevertheless continue to bear the testimonies that I give you, diminishing them not so much as by a word; for this is his hope.

“If he will be humble and contrite, I can use him. When he prays and believes, he will be enabled, by the softening, subduing influence of My Spirit, to do a good work. But when he thinks he is ruler, he will at times speak and act in a lordly, overbearing manner. There will be times when, if his path is crossed, he will be filled with a determination to carry out his own plans, plans that would dishonor God and bring reproach on His cause.

“If he will always bow to the divine Ruler, if he will always be ready to listen to the words that I give you for him, if he will accept them without resorting to prevarication or subterfuge, if he will subdue his rashness and his indomitable will, and humble himself before me, I will forgive his transgressions.

“His danger lies in a determination to carry things heavily in his own way. He will suffer many things unjustly, and he will do great injustice to others by putting his own estimate on character, disparaging those who refuse to walk in his ways and accept his plans.”

My brother, in regard to this last point, you have tried to hurt the influence of those who did not come into line in harmony with your ideas, who would not submit to your judgment. But in some respects, the judgment of those you so harshly condemned was superior to your own. Your harshness has separated from the work men who would have been an honor to the truth, men who were fitted to do excellent service in the medical missionary work. But they refused to be bound to your terms.

Had you been less authoritative and more gracious, how much better it would have been. The Lord could not co-operate with your unsubdued and determined will. O how many there are whom you could have subdued and won by kindness and tender courtesy, but in whose hearts, by your masterly dictatorship, you caused hatred rather than love to spring up. Had you been true to yourself and to those you might have kept as fast friends, you would have laid aside your garments of authority which you wore as if charged with special dictatorship. How many souls you have bruised and wounded and driven from you forever, because you have felt it your privilege to humble them before others.

Provoked by the unbelief of the children of Israel, Moses uttered a hasty, presumptuous speech; and the Lord told him that he had dishonored His name and that he could not lead the children of Israel into the promised land. Moses repented, and the Lord forgave him; nevertheless, he must bear his punishment. My brother, the Lord would have you learn from Moses' experience how He regards the hard, hasty, condemnatory spirit you have so often manifested. Throughout your lifetime, your inclination to condemn hastily and harshly has been your sin. You have felt inclined to break out on our ministers because they did not come up to the mark on health reform. Your spirit has been such as to make the Lord ashamed of you. In your words and actions there has been that which Christ will in no wise endorse. You have assumed an authority, a rulership, that God has not given you. How can you reform others until you yourself are reformed? No man is prepared to correct the faults of others until he has corrected his own faults. You need to be converted, to be born again, before you can co-operate with the Lord Jesus.

God's word to you is: “But to do good and to communicate, forget not.” [Hebrews 13:16.] In some respects you love to do this. You have excellent impulses, but you are not in all respects right with God.

I hoped that after I talked these matters over and over again with you, as I did at the time of the

General Conference, you would break through the mist and fog. But it seems that you did not.

Before I went to the General Conference, I was instructed that I could help you. The Lord told me that I must bear my testimony at this meeting against the incorrect ideas that had been coming in in regard to forbearance and Christlikeness. My work was to present the standard of Christianity that had been presented to me. As one with God-given authority, I was to bear my message against the wrong principles that had been coming in. I dwelt on general principles, hoping that this would help you to understand the work that you must do if you enter the kingdom of heaven.

After I returned to St. Helena, certain documents were presented to me which were to be signed by our medical missionary workers. You wrote to me, asking me to examine these documents. I stated plainly that the principles contained in them were not in accordance with the Word of God, and that while in Australia, I was instructed to warn our people against subscribing their names to any such papers; for it meant oppression and disaster.

I have the tenderest feelings toward you, Dr. Kellogg. There is no one on earth who understands you as well as I do, and no one else who will tell you of your dangers. When the Lord gives me a message for you, I shall surely give it to you. Even if you continue to refuse to accept what I say, I shall not feel that I have nothing more to say to you. I love your soul too well to keep silent. I shall continue to warn you. I promised the Lord that I would do this. And when I see the people of God in danger of accepting your wrong version of things, and of moving blindly, I shall present to them that which I have presented to you, else I shall be held accountable. I love your soul, and I want you to have eternal life. I must tell you the truth. And whether you acknowledge it or not, you know that what I tell you is truth.

Shortly before your father died, he called me to him, saying that he had something to say to me. "I feel that John is in great danger," he said. "But, Sister White, you will not get discouraged, will you, even though he seems to be headstrong? You are the only one who can help him. Do not let him go, even though his case appears discouraging."

I promised that I would do as the Spirit of the Lord directed me. God's word to me has always been, "You can help him."

Dr. Kellogg, you may tell me that you do not believe the messages I send you, but I know that this is not true. You know of the experience that God has given me in His work. You cannot deny that He has led and sustained me. You may close your eyes and ears to the messages that God sends, but after all, you do believe them. And you may depend on this: a mother could not hold more firmly to a child that she dearly loves than I shall hold to you. I expect to see you engaged in the work that God has given you, and I pray for you constantly, in private prayer and at family worship. Sometimes I am awakened in the night, and rising, I walk the room, praying, "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly salve, that he may see all things clearly."

The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another—fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place.

I am holding to you by faith, and I am sure that you will not long remain just as you are. My brother, take Christ as your pattern. Seek with humble and contrite heart for the converting power of the Holy Spirit, that you may deal justly with your helpers and your fellow workers, in all your ways acknowledging Christ as your Saviour.

Who can comprehend the love that God has shown in sending Christ to save perishing souls. I am conscious that language is far too feeble to depict this love. And our minds cannot take it in. It is impossible even for the angels fully to comprehend it. As they think of the sacrifice that Christ has made, and see how completely He identifies His interests with those of His blood-bought heritage, and how tenderly He deals with the tried and tempted, they exclaim in amazement, “Herein is love.” [1 John 4:10.]

How much God loves human beings, we never can compute. The universe is filled with proofs of His measureless benevolence.

Christ has a claim on all in this world. “All things are delivered unto Me of My Father,” He said. “All things that the Father hath are Mine.” “All power is given unto Me in heaven and in earth.” [Matthew 11:27; John 16:15; Matthew 28:18.] All in heaven and in earth is at His service. The great gift of heavenly love was not to be shut up in the bosom of the Father. It was given to Christ, to give to needy human beings.

Christ is full of grace and truth. He is all and in all. Then let no human being take glory to himself. The glory is to be given to the Son of God. Now and forever He is to receive all praise.

My brother, humble yourself, and follow in the footsteps of Christ. When you do this, you will be a happy man. When you walk in Christian companionship with God’s ministers, recognizing the fact that God has given a work to them, as verily as He has to you, there will be sweet fellowship among you. But just as surely as you seek for the preeminence, so surely will you show your weakness by supposing that you should have the glory for that which you have accomplished.

You may make yourself a ruling power, but in doing this, you gain no real triumph; for you are enfeebling the mind and extinguishing the liberty of the soul. You are to find your joy in following the Saviour’s example. Not one thread of selfishness is to be drawn into the web that you are weaving. Christ calls upon you to free yourself, in His power, from the claims of Satan. When, like Christ, you are meek and lowly, your masterly self-assurance will vanish. You will be a partaker of the divine nature. Your life will be hid with Christ in God.

You need to be converted. You need to ask in humility and contrition, “What must I do to be saved?” [Acts 16:30.] The whole powers of your being need to be called into earnest effort for the salvation of your soul. As you cast yourself on Christ, you are fulfilling His purpose for you. You are no longer a law to yourself. But no violence is done to your will and your freedom of action. The mind is brought under the authority of a new law. But it is the royal law of liberty. The whole being is surrendered to God. The heart is transformed by the Spirit’s power.

When in speech and action you give way to passion, you are acting as a sinner, and as a sinner you are under condemnation, needing to repent and be converted. But when the life is surrendered to the cleansing power of the truth, a change takes place. God’s Spirit is at work in the heart, bringing the truth forward into the strong light of distinct consciousness. The spirit of stubborn resistance is taken away, and a life-giving power takes possession of mind and heart. This experience you need daily to have. As the repentant sinner pleads for the cleansing efficacy of Christ’s grace, a voice speaks to him, saying, “A new heart will I give thee. The soul is cleansed, the highest powers of the being are roused to action.”

You have refused to give your mind up to Christ that He may bring your rebellious powers into conformity to His will, and you have become as were the disciples when they strove for the mastery. Christ did not rebuke them in anger. Placing a little child in the midst of them, He said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [Matthew 18:3-6.]

The Lord wants you to humble yourself before Him as a little child. When you do this, you will gain a precious experience. I write you this because I desire you to know that the Lord will work with you when you are willing to be controlled by His Spirit. When you give yourself wholly to Him, a great change will be wrought in you. You will have such a love for the truth that wherever you go, you will bear witness to the Lord’s power. He will give you a genuine testimony to bear. Then will the Lord pour out upon you His grace and power, and you will enter a new and living way. Christ’s righteousness will go before you, and the glory of the Lord will be your rearward. Your words and works will be ratified in heaven. As you work out your own salvation with fear and trembling, God will work in you, to will and to do of His good pleasure. Power to overcome will be given you. When the enemy comes in against you like a flood, the Spirit of the Lord will lift up a standard against him.

I have been given this message to bear to you, and I have done as I am instructed. God forbid that Satan should triumph over you. May God make you His servant and through you glorify His name.

I expect to see Edson and Emma in a few hours. They left Nashville for St. Helena last Thursday.

In much love.

Lt 174a, 1902

Bollman, C. P.

“Elmshaven,” St. Helena, California

July 29, 1902

Elder C. P. Bollman

Dear Brother,—

I know that the work in Nashville should advance and that it needs the support of every mind and heart and voice that can contribute to its advancement. I know that the Lord is trying to set things in order. I hope and pray that you will stand in your appointed lot and place, and that at this time, while changes are being made, you will realize that it is your duty to take your position firmly on the side of Christ. Angels of God are working, working in the Nashville publishing house. Every laborer connected with this office should co-operate with them.

It means much to have a revival of the Spirit of God, and I am assured that a revival will come in Nashville. It means much to the cause now to hold the fort there. This fort must be constantly guarded.

If you will let God be the manager, this work that now appears so difficult to understand will adjust itself. The Lord is waiting to take your hand to lead you and to lead all others placed in trying positions who are willing to be led.

As one to whom the Lord has revealed many things, I charge you positively, my brother, not to think that you can connect Elder Stone with the publishing work in Nashville. If he were given a place of responsibility in the office, his spirit and his manner of working both within and without the institution would create disaffection. In some places where he could not have absolute control, he would work in a safer way. But those who are connected with this publishing plant should be men who in all their dealing are wise as serpents and harmless as doves. No sharp advantage is to be taken of outsiders.

Please mark what I say: There are now connected with the office men who, if placed under managers wise and discreet in word and deed and Christlike in temper, would become inspired with a desire to grow in usefulness. If those in positions of responsibility reveal the love of Christ in word and act, they will have no great difficulty in holding the confidence of their fellow workers.

Every one who is connected with any line of the Lord's work will have temptations. Satan is neither dead nor asleep. If he can, he will counterwork the work of God by bringing into connection with God's laborers those who are fractious in spirit and trying in manner.

Brother Bollman, the Lord has given you talents which, sanctified by His Holy Spirit, will place you on vantage ground. Do not at any time yield to the temptation to draw about you a cloak of self-righteousness so that the Comforter, the Holy Spirit of God, shall not be able through the grace of Christ Jesus to enter your heart, softening it and making you tender and compassionate and loving in disposition. Let your heart be humble and contrite. Thus through an abiding Christ you will become Christlike in character. The Lord desires you to stand by His side as a kind, patient, humble son of God.

The Lord designs that the laborers in His service shall represent His love. Sharp dispositions, revealed by sharp words, will bring about a state of things that the heart is distressed to see.

"Well," you may say, "I know this, but what can I do?" If you hear unkind or distrustful words, go to the one who spoke them, and say, "My brother, did the Holy Spirit inspire you to utter these words? Do you not know that good angels and evil angels are here? With which party do you wish to identify yourself?" Brother Bollman, in the Lord's work you are constantly in a school where you may learn lessons of self-control, of sanctified dignity, of gentlemanly manners and behavior. Then Satan cannot gain a foothold, and Jesus will be your Helper.

"In the mouth of two or three witnesses every word may be established." [Matthew 18:16.] As workers together with God, we should be on guard not to grieve His Holy Spirit by careless, harsh, disrespectful words or by indiscreet actions. Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind. "Hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." [1 John 3:19-21.] His Word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters.

We are always to be learners. The Lord will surely help every soul in need of help. Our whole dependence must be upon the One mighty to save; because He understands our position and will help us in every emergency.

I have words from the Lord for you. Do not suppose that you can carry the work alone. You cannot; and you must not think that you can be supreme authority. Counsel and pray with your brethren. There is work of different kinds to be done, and you are to stand by the ones who carried the work forward before you united with it. The different workers are to supply one another's deficiencies.

The Lord desires you to link up with your fellow workers. You are not to shut yourself up to

yourself. Every day you are to gain a stronger confidence that you are God's appointed agent, not to labor alone, but in union with those who have borne responsibilities. Let all the workers unite in counsel. You are to have no secret chamber, closed to some who have just as intense an interest in the work as you have. In the past, you have closed the door to these and opened it to some to whom you should have kept silent.

The Lord would have you cultivate the spirit of companionship. If you wrap yourself about with garments of self-sufficiency, refusing to admit others into brotherly relationship, you will fail of gaining the experience that you need; and others also will be losers. Let your fellow workers see that you regard them as of value.

You are in danger of giving way to envy lest another shall have the supremacy. You are to recognize the gifts of your fellow workers as being as necessary to the success of the work as your gift. Think no evil of the men whom the Lord has led out to do His work in the Southern field. You are to blend with them and they with you. True love for God carries with it true, reverential trust. And he who loves God will love his brother also.

There is to be no ordering, no domineering, no masterly authority. The love of God, in a healing, life-giving current, is to flow through your life. Your spirit and words and deeds are to show that you realize that you are acting in Christ's place. The power you are to receive from the great Teacher is the power to educate others, not the power to order or dictate. Come to Christ as one who desires to know how to teach and help others.

God will test and try you. When you have the love of Christ in your heart, when His mind is your mind, you will be willing to counsel with those who have had an experience in the work. You will look upon others as being as capable of helping you as you are of helping them.

Patient, cheerful contentment is one of the "best gifts." [1 Corinthians 12:31.] So also is courage to follow in the path of duty, even when this path separates us from friends. You have much of this courage. And you have also a degree of stubbornness, which leads you to adhere to your own ideas. Watch unto prayer.

The talent of speech is a wonderful gift—a gift that can be a great power for good or for evil. Intellectual ability, good taste, skill, refinement, true elevation—these God uses in His work. But they must first be placed under His jurisdiction. The Lord's presence is to be a controlling power. He whose heart blends with the heart of Christ is, in desires and practices, conformed to the will of Christ.

We are to covet earnestly the best gifts, but this does not mean that we are to seek to be first. We are to strive earnestly for power to follow Christ's example, that we may be heralds of His gospel. This is true religion. Temptations come; suspicion and evil surmising make it hard for us to preserve the spirit of the higher life; nevertheless the Lord desires us to walk straight forward in His blessed, holy light.

The workers in Nashville are to set an example of unity. There is to be no lording it over those who are doing God's service. The Lord desires His workers to be linked together, heart to heart, and mind to mind.

After the Holy Spirit fell on the disciples, they were of one mind and one heart. We read, "And they, continuing [missing page] [Acts 2:46.]

November 16, 1902

Dear Brother Bollman,—

The foregoing was written in my diary some time ago. I became ill soon after it was written, and when I recovered, I looked for it, but could not find it. I found it last week, while searching for some other matters. In what I found there is much relating to the Southern work, and this I shall have copied as soon as possible.

Lt 175, 1902

Daniells, A. G.

"Elmshaven," St. Helena, California

November 16, 1902

Dear brother Daniells,—

Two nights after you left us, the matter presented to me in Fresno was made very plain to me. In some things, your ideas and Brother E. R. Palmer's ideas are not after God's order.

I have been enjoined by the Lord to gather together the Testimonies given for the Southern field and put them before the people. God will not permit the wrong impressions to remain on the minds of His people that have been made on them.

My brother, the Lord never placed on you the burden of reorganizing the work in Nashville. God would have you go into the Southern field and there labor to advance the work, under the same difficulties that others have labored, before you feel at liberty to come to the conclusions to which you have come.

As I study the figures presented to me in Fresno—the words spoken, the attitude taken—which have weakened confidence in the work in Nashville and have prevented means from being sent just where it was needed, I know that you have taken up a work that the Lord has not moved you to do. The spirit that has come in and is prevailing is a spirit with which the Lord cannot co-operate.

The other day I took up one of my diaries and found page after page written last July in regard to matters in the South. This was written after a most clear revelation had been given me in regard

to the need of our people's assembling together, confessing their sins, repenting before God, and praying until the Lord manifests Himself with power.

There is need of prayer such as Daniel offered. If ever a people needed to offer such prayer, it is Seventh-day Adventists. There is among them such self-confidence, such presumption. The Lord has been sending light to His people, but the Testimonies have not been heeded. There is a departure from the Lord's expressed commands, a working contrary to the messages that for many years God has been giving relative to the work in the Southern field. This need not be, and it will not be when those who claim to believe the truth practice the truth.

All backbiting must cease, or the Spirit of God will suddenly be withdrawn from His people. The Lord desires His servants to love as brethren, to be sorry to see any wrong thing, and, before believing any report, to go to the ones supposed to be in error and find out if the report is true. I have no confidence in the profession of any man who is willing to hurt a brother's influence when he is not present to speak for himself. How can we be so unmindful of the word of the Lord in regard to what is due from one man to his fellow man and from one minister to a brother-minister. If, in the way things are being managed, we are not losing our first love, tell me who is?

The dark cloud has lifted from me, and I am now trying to make our brethren realize that the value of the gift of Christ's love is beyond estimate. Let the love that dwells in renewed, sanctified hearts be seen among the workers. A self-renouncing heart grows more mellow as life advances. Christ in the heart, Christ in the life—this is our safety. No mere human being can be depended on. But those who, by receiving into the heart the lessons of the divine Teacher, have been made partakers of the divine nature are not changeable. Their work is done in harmony with Bible principles. God calls for true, staunch men, men who are working together with Him. Such men share His wisdom, and in their renewed lives His power is revealed.

Not the laws of the impulsive tongue or hand, but the loving pulsation of the converted heart, are from God. "God is love, and he that dwelleth in love dwelleth in God, and God in him." [1 John 4:16.] And when Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] He interprets His love in still another way, "Be ye therefore merciful, even as your Father in heaven is merciful." [Luke 6:36.]

God displayed His power and wisdom in the work of creation. He revealed His majesty in the giving of His law. And finally, in the person of His Son, He came to the world to show His love and sympathy. This was the hiding of His power, the unveiling of His grace. The only begotten Son of God was nailed to the cross of Calvary, that He might bequeath to the fallen race a legacy of pardon.

Satan stands as the general of the forces drawn up to hurt the souls of men. He looks on with fiendish triumph as he sees the professed followers of Christ biting and devouring one another. He stands ever ready to mar the lives of those who are trying to serve God. Heavenly angels

marvel that men should aid satanic agencies in their work, discouraging hearts, making God's people weak, strengthless, faithless. God looks upon men who are professedly His standard-bearers and sees them becoming Satan's right-hand supporters, all the time supposing that they are doing God's service.

Elder Daniells, let this feature of your work change. I have had the workings of the Southern field opened before me, and I know what I know. Two days after you left, the meeting that you attended in Nashville was opened before me. You would better never have stepped foot into Nashville than to have borne the message you did. You did not speak intelligently nor by the inspiration of the Holy Spirit. You did not speak the truth as it is in Jesus. May you now see that it will not pay for you to do work of this kind. You are to lift up and encourage. I am instructed to say to you that it is time we began to understand that God has not appointed any of His ministers to weaken the hands of their brother-ministers.

I know that it is time for you to criticize yourself closely, that you may ascertain what manner of man you are, that you may be sure that your soul is not becoming lifted up unto vanity. I cannot endure the thought of your attitude and your ideas and plans as they were presented to me when the situation of the work in the Southern field was opened before me. The Lord saw that I could not endure the strain of having many things opened before me, but He did not long permit me to go blindfold.

God calls upon us to look to Him, to trust in Him, and to refuse to listen to the gossip that injures reputations. Let us all seek the Lord with prayer and fasting, lest we leave on record an example that will lead souls from the truth. I ask you, as one who has a deep interest in your soul, to seek the Lord, and to urge Brother Lane and Brother Spicer to seek Him. All our ministers need a reconversion, a re-formation of character. Higher and still higher let your aspirations rise. Close the windows of the soul earthward, and open them heavenward. Will you not start a meeting for self-examination? Will you not humble your hearts before God? We all need a deeper wisdom than man's philosophy, a stronger power than human law. Those who love God supremely and their neighbor as themselves will breathe in the Spirit of Christ, and from them will flow to their fellow men rich currents of love. There is certainly for every one who will walk in the light as Christ is in the light.

We cannot doubt that love is better than envy, and self-sacrifice safer and more noble than selfishness. We need the divine touch that will give us patience, kindness, forbearance, and love. These are the virtues that will make us laborers together with God.

Pray, pray, and believe! Live your prayers. Respond to Christ's invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Matthew 11:29, 30.] A cloud is hanging over our ministers. They need the light of heaven, that they may have clear discernment. Self must die, and Christ must live in us. Then we shall be taught of God to love one another. If this pulling

apart continues, we shall be as weak as water.

The Son of the Highest stooped to be the servant of all, that He might beautify the meek with salvation. He gives grace to the humble, and “to them that have no might He increaseth strength.” [Isaiah 40:29.]

My brother, I want you to make an unreserved consecration to God, that the whole tenor of your experience may be changed, and that in your life the grace of Christ may be revealed.

May the Lord bless His people, is my prayer.

Lt 175a, 1902

Daniells, A. G.

St. Helena, California

November 17, 1902

Brother Daniells,—

Brother Clarence Crisler tells me that he gave you a copy of the report made in my house. I had told him I did not wish him to do this, but I think he did not understand me. I did not wish this report to come before any one. The statements that I made must not be held, but retracted. I am to carry out the mind and will of God. I must bear my testimony, even now and again, for there was human wisdom being exercised and not the wisdom of God.

Two days after that meeting it was opened before me that I was not to put into the hands of even my leading brethren, statements in writing that were drawn out by questions such as were asked me at that time. I had not a clear knowledge of facts that made it safe to make such statements. I was instructed that I could not put confidence in men and make flesh my arm, as the Lord had not imbued these men by His Holy Spirit to take the position they had taken, and it would not, could not, be carried as these brethren had designed.

I was so agonized that I cried and prayed the Lord to pardon me, and the next day the matter was laid out distinctly. Brother Palmer is not to be crowded out, and there must be no abrupt moves made. The Lord would work if men would keep out of His way, but men are interposing themselves and their light is represented to me as darkness. There are things being transacted that will in time be seen to be mistakes.

There must be an effort made to win the confidence of the people, and if men will keep out of the way all things can be adjusted. A work is to be carried [on] in the way of the Lord. Brother Palmer is having his life crushed out by the attitude of his brethren. He has an influence with outside parties—men of business—and if he walks carefully with God, he will do a work which he can do if he has a chance. You must not separate him from the office. Edson White and W. O.

Palmer are to work together, pray together, and be a help to one another. For the sake of his soul he is to be carefully treated and restored, but not destroyed. To destroy the confidence in one another is the work of the enemy. The presentation of faults, the ill words, the untimely remarks are doing their work.

Lt 176, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

November 15, 1902

Dear Brother Butler,—

I have words to speak to you, but for some time I have not been able to write to you, because my attention has been taken up with many things. I should be very much pleased to see you. A few days ago I sent you a telegram telling you to keep your position as president of the Southern Union Conference. I still say, Make no change. The present is not the time for this.

I am surprised at the work that Brother Daniells and Brother E. R. Palmer are attempting to do. They seem to think that God has delegated them to tear down the work that has been done in Nashville. But God is at the helm. When I met Elder Daniells at Fresno, things in regard to Nashville were troubling my mind. I could not explain matters, but I could see where things were tending. I told Elder Daniells that something in regard to Nashville had been presented to me, but that I could not then explain matters. Since then, these matters have been opened to me clearly, and I think that you ought to know all about it. I have written out the instruction given me and have sent it to Willie, who is now attending the council at Battle Creek.

Just after Willie left, we received a telegram from Edson saying that he and his wife would start the next day for St. Helena. They arrived last Tuesday on the evening train. Edson and I do not talk about matters in Nashville. I do not want to hear anything, and Edson is not desirous of saying anything till he knows what I have written. He has copies of the recent Testimonies in regard to the work in Nashville, and he will study them.

I want you to think of the commission given to the disciples by Christ just before His ascension. “All power is given unto Me in heaven and in earth,” He said. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

I see distinctly that our ministering brethren need to reach a higher standard. They are not to listen to the evil things said of their brethren in any place until they first talk with those spoken against, to learn whether the reports are just, or most cruelly unjust. But there are those who do

not follow this course. They believe the disparaging things said of their fellow workers and tell them from place to place all over the field. Thus impressions that are false in every respect are left on minds. If this is the message that these brethren are burdened with, and this the work they do as they travel from place to place, I think that they would better engage in hard manual labor until they are converted and their spirituality strengthened—until they are charged with the Holy Spirit. Back-biting is a terrible wrong.

I have an earnest desire, my dear Brother Butler, that you shall just now stand in your lot and place in Nashville. The Lord is setting things in order there, and you are needed. May the Lord help you and strengthen you, is my prayer. I pray constantly for you. Be of good courage in the Lord. Let nothing separate you from the work at Nashville. Be as true as steel to principle. The enemy will try to discourage and annoy you, but remember that God is upholding you. He will be the light of your countenance and your God.

May the Lord place His hand of mercy over the work in Nashville. The enemy has come in to create a Babylon among our people by leading brethren to stand apart from one another, weakening their faith and courage by sowing in their minds the seeds of unbelief, which spring up speedily to bear their evil harvest.

It seems so cruel for ministers and people to be accusing and finding fault, trying to destroy the work that has been done under the most discouraging circumstances.

I write you this that you may understand my position. Let us not give ourselves into the hands of the enemy.

In hope and courage.

P. S. I will send you a copy of the report of a meeting at Fresno. There were some present who were determined to depose Elder A. T. Jones from the presidency of the California Conference and put in his place Elder M. H. Brown, a poor, weak cripple, who can get from place to place only with great difficulty. To choose such a man as this as president of this Conference would be to misrepresent the strength of the Conference. I told the brethren decidedly that this could not be. The Spirit of God came into our meeting, and everything moved smoothly. Angels of God were among us, and there was no clashing, no jangling.

Lt 177, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

November 16, 1902

Dear brother Butler,—

There is another matter that I wish to mention: words of discouragement have been spoken, and confusion has been created by our people's gathering up all the jots and tittles of criticism, and of their making a mountain out of a molehill. Efforts are being made to show that nothing has been accomplished. Brother Butler, this matter has been opened before me, until now the whole history of the Southern field, and the work that has been done in it, stands out in clearly defined lines.

I shall take my writings in regard to the Southern field and make a book of them. The wicked spirit that ministers and people have shown in making false representations has greatly hindered the work, and has left a false impression on the minds of unbelievers, which has greatly dishonored God. There are those who have not come directly to those whom they have accused, to talk matters over, and learn the truth, but have gathered up the hay, wood, and stubble of falsehood, to report as facts. This has strengthened the hands of those who have done comparatively little for the Southern field, those who have thrown the weight of their influence against the work. Thus it stands registered in the books of heaven. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

Edson has asked me if he shall let go his hold and position in the Southern Missionary Society. I say, "Not now. Do not take a step to give up one thing until the Lord gives you the word. You must stand on vantage ground until the matter shall be clear. Do not make rash moves. Too much perplexity has already resulted from such moves."

Lt 178, 1902

Palmer, W. O.

"Elmshaven," St. Helena, California

July, 1902

W. O. Palmer

My dear brother,—

I am deeply interested in you and your family. I have a message for you from the Lord. You are in danger, as some others have been, of depending on appearance to create an influence in your favor. My brother, you should dress becomingly and you should have a comfortable home, but you are never to forget the lessons of self-denial taught by the great Teacher. In the night season I was listening to words spoken to you by One who never errs. He looked about the rooms of your house, and speaking very solemnly and with great earnestness, He said: "These furnishings are expensive. Much might have been saved by purchasing something not so rich or costly. These things will not increase your influence for good."

You should have in your home all that is necessary for the preservation of health, but less

expensive furniture would indicate a desire to be in harmony with the faith of the Bible. Do not think that in order to have influence, you must put on an appearance of influence and wealth. “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

“If any man will come after me,” Christ said, “let him deny himself, and take up his cross daily, and follow me.” “Whosoever doth not bear his cross ... cannot be my disciple.” [Luke 9:23; 14:27.] Let us follow where Christ leads the way. Identification with Him—this is what gives us the credentials that show that we are workers for Him.

It is the express duty of all believers to live with simplicity. Money saved is worth as much as money earned. My brother, you do not value money aright. You spend it freely to gratify your own inclinations. Money is of value, and for you to spend it needlessly, to gratify an inclination for expensive clothing and costly furniture, is to set an example that turns the lame, those weak in faith and moral courage, out of the way.

You cannot be in sympathy with Christ unless your practice is in harmony with His teaching. Do not strive to emulate worldlings by following inclination in making purchases for your home, when money is so much needed in the cause of God for the saving of perishing souls. You see this need, and it hurts you to think that you have not money to give to the Lord. Do you not see that you would have more to give if you practiced economy in your home.

You are too self-indulgent. Deny yourself, take up the cross, and follow more closely in the Saviour’s footsteps. Before you spend money, ask yourself, “Can I not save this money? I will deny myself for Christ’s sake. He gave His life to purchase eternal life for me. I must imitate His self-denial. It was by the sacrifice of Himself that the Saviour placed at my disposal the riches of His grace. He was under no compulsion, no obligation to give me His favor. Had He withheld all from me, it would have been no more than I deserved. The rich treasures that are the expression of His love for me were purchased by infinite sacrifice and unparalleled humiliation. These treasures are the tangible proofs of a love abundant and unmeasured. But I have no claim on them. How deep is my indebtedness to my Saviour! How shall I express my appreciation of His bounty, my thankfulness for what He has done for me?”

You cannot buy the forgiveness and love of Christ. But by a life of self-sacrifice you can show the genuineness of your gratitude and devotion. By faithful, preserving effort to be His helping hand, you can show that you are endeavoring to honor Him by forming a character like His. Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothes and rich furniture. Remember Christ’s words, “Wear My yoke. Learn My meekness and lowliness.” [See Matthew 11:29.]

In the work in which you are engaged, you have constant opportunity to practice self-denial at every step. Be honest with all men. Take no advantage of any one. Live economically. Let your

life be modest and self-denying. Let your every transaction be such that God will never be ashamed to call you His son. Remember that you are living in the sight of One who reads every thought, whose eyes behold and try the hearts of the children of men. He weighs every action.

The Lord has laid upon me a responsibility in your case. I was charged to be faithful in helping you. When in danger, as you now are, I am to give you counsel and encouragement. You have done many things that are wrong, but God grants pardon to all who repent. Come near to Him. Draw nearer and still nearer. As you try to reform, do not stop short of the mark. Make thorough work for eternity.

I am instructed to say to you, Do not spend money so freely. Remember that money is the Lord's lent treasure. Do not, by an extravagant outlay of means, leave on minds the impression that you have plenty of money. Keep your soul in the love of God; for He has a work for you to do. Be guarded. Be as true as steel to principle. Do not suppose, as you associate with wealthy men, that you are at liberty to spend money freely. It is not dress or houses or lands that measure your worth. Your highest recommendation will be in doing just as Christ did. Study His life. Seek for His grace. All the wealth you could obtain would never bring back the health you have lost through self-indulgence.

For some time past you have been under a terrible strain, brought about by more than one reason.

At the meeting held in Nashville last fall, you made every exertion to do all in your power. The effort to accomplish so much was a heavy strain on your abused constitution. You knew how much thought and effort had been put into the work you and Edson had been trying to accomplish; and you were terribly hurt when you saw, by the words and attitude of the brethren, that there was more criticism and reproof than commendation. You did not bear the trial patiently. When questions arose, you would not try to make the needed explanations, and thus put the minds of your brethren at rest. You turned away disgusted and left on minds an impression unfavorable to you.

The wrong course you had taken in the past, in uniting in speculation with men of the world, was used against you.

All these things have been a sore trial to you. But the message to me from God has always been, "Hold W. O. Palmer by faith and prayer." There are those who have failed in their stewardship by unfaithfulness in business transactions, but who, instead of condemning themselves, would judge you and turn you adrift. But God has thoughts of mercy toward you, and the word has come to me: "Be a mother to him. I will pardon his transgressions if he repents and removes the stumbling blocks out of the way."

My brother, do not mingle with the worldly men who will try to secure you to join with them in their schemes. These men would be glad to use you to gain advantages for themselves.

You may think that your business transactions have been no more fraudulent than some that have been done in our institutions. You may say that it was the sentiments expressed by some of your brethren that led you to think it right to try at any cost to avoid financial loss in business transactions. But this does not make the wrong right.

You have been under a charm, which has impelled you to determine to show what you could do. You knew that those in positions of influence in the cause were taking unfair advantages in various lines, and you resolved that you would not do as they were doing. But you placed yourself in society where you were often tempted, and you fell.

God looks upon you with tenderness and pity, and His love is exercised toward you. I am instructed to say to you, Take every means to remove the impression left on minds regarding your work at the time of the meeting of the Southern Union Conference at Nashville. There were those present who had not wisdom from God to speak words of commendation. They linked together to betray the errors that you had made, and they would if possible cut you off from working in the office. Such ones have not the spirit of the Great Medical Missionary; for they would have pushed you into discouragement. They do not exert an influence that is a savor of life unto life. They are not soul-healers.

The Great Soul-healer has made my duty plain: I am to encourage you and point you “to the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Christ desires you to understand that whosoever will may take of the water of life freely. He has rich stores of grace for all who come to Him. His bounty is inexhaustible. He would comfort your weary heart. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.] Rest is found in wearing Christ’s yoke and learning His meekness and lowliness. Respond to His invitation, and you will gain an experience more precious than gold. Less self-indulgence would relieve you of pain and suffering.

Brother Palmer, the Lord is willing to lead you, but you must be willing to be led, willing to be a co-laborer with Him. You must walk in His ways and do His will. Christ is the physician of the soul and the body. He will heal your infirmities. But you must do your part. You must do all in your power to rid yourself of the grievous burden that has vexed your soul.

You desire health. Then be careful to live healthfully. Your manner of living draws heavily on your life-resources, weakening your physical and mental strength. Through indulgence you have sown in your heart the seeds of spiritual death. The Lord calls upon you to correct the wrongs you have done to yourself. You must reach a higher level of spirituality.

All the elegance and wealth in the world could not heal a broken heart, or bring peace of mind, or calm anxiety, or remove care. Honor does not bring happiness. Fame, genius, skill—all are equally unable to gladden the sorrowful heart. The life of God in your soul is your only hope. It

will be in you a well-spring of joy. God's promises will be everything to you; for He is the God of all comfort. Christ, the great divine-human physician, will heal you, and cleanse you, and save you if you will allow Him to abide in your heart.

Make everything clear with your conscience. Confess and forsake your sins. Separate from your life all that God does not approve. And then take these words as your consolation, "Fear not; for I have redeemed thee, I have called thee by My name: thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One, thy Saviour." [Isaiah 43:1-3.]

Instruction has been given me that Edson White and yourself are to help one another in the work. You are both to stand firm at your posts of duty, praying earnestly that God will be with you. Remember how much the salvation of your soul means to you and to your Redeemer.

The Lord desires to raise fallen human beings to the divine ideal. This is His purpose in the plan of salvation. To raise you to this ideal is His one object in all His dealing with you. To achieve this object, He gave His life on the cross of Calvary. His Spirit strives with you, seeking to exalt you to the height that His sacrifice has made it possible for you to reach. He has given you the talent of influence, and He desires to place you where you can co-operate with Him, persuading those in darkness to become children of light, to forsake the corruption of the world for the holiness of God's kingdom. As you obey the word of God to you, you are doing that which will be a safeguard to your soul, and you are qualifying yourself to accomplish a good and grand work. You have been tempted, and you can tell those in temptation how you were helped and strengthened by the power of God. You can assure them that in innocence alone is found the truest happiness and the greatest blessing.

You understand the reasons of our faith. Try in every way to win souls to Christ. Satan's influence is felt on every hand. He works untiringly to confuse the mind and to draw men and women down to a low level, blunting the sensibilities, degrading the desires, enfeebling the conscience, and destroying the spiritual and moral powers.

Lift up your eyes and look on the fields. They are white, ready for the harvest. What a work you could do by becoming acquainted with the students of the colleges in and around Nashville and helping them to see what is truth. Your acquaintance with the Scriptures will help you to do this work. By kind, courteous words and deeds, win your way to their hearts. Repeat to them the invitation of mercy and the sweet promises of God which offer forgiveness of sin and a kindly welcome to His love. As you work thus, the hearts of many will be moved. And never forget that a lordly manner and severe reproof have lost many a soul to Christ.

There are many souls in perplexity, weighed down by a load of guilt. They want to be delivered from temptation. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly,

out-stretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Although the will has been depraved and weakened, there is hope for them in Christ. He will awaken in their hearts higher impulses and holier desires. They need words of encouragement that they may lay hold of the hope set before them in the gospel.

You feel suspicion and distrust very keenly. But you are easily influenced for the right by endearing sympathy and needed help. Your experience will be of great value to you as you work for the salvation of souls. And you will have a divine Helper close beside you. Speak words that are free from the bitterness of rebuke. Remember that often the last thread of hope has been severed by blame and condemnation. Hold out to the downcast the promises of God's Word. They will be to them as the leaves of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption through Christ.

It is those who have been tempted and whose hope was well-nigh gone, but who were saved by hearing a message of love, uncoated by rebuke, who can best understand the science of soul-saving. Under the influence of their ministry, many prodigals will return to the Father, to present themselves before Him in contrition and penitence.

He who has been brought back to the fold, whose heart is filled with love for Christ, has learned how to work for souls. He can point sinners to the Lamb of God. The acceptance of the offer of pardon has gained for him admission into the royal family. He has been accepted in the Beloved. He has given himself without reserve to God. The hand that in his weakness he held out for help has been grasped. Step by step, he follows in the path of self-denial, becoming a partaker of the divine nature. If he follows on to know the Lord, he will be changed into the same image from glory to glory.

In this world, in the power of the Redeemer, we may be holy. We may reveal the vigor of spiritual life. As we press heavenward, ever beholding Christ, we are changed into His likeness through the impartation of divine grace. God is able to give us grace for grace, reproducing in us the image of truth, of which Christ is the original.

My brother, do not be discouraged, for the Lord has hold of your hand, and He will hold it fast.

Lt 179, 1902

Bollman, C. P.

"Elmshaven," St. Helena, California

November 19, 1902

Dear Brother Bollman,—

I have a deep interest in you. I recognize the fact that you have capabilities which, if sanctified, would enable you to be a laborer together with God. But at the present time you are not this kind

of a laborer.

You need to realize that you cannot be a complete whole. There are responsibilities that others must carry. There are others whose qualifications are fully as essential as your own to the progress of the work. Every worker needs to guard himself against thinking that he is a complete whole. My brother, you should learn that wherever you are in God's service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice.

There is one talent in which you are greatly deficient—the talent of soul-saving. Of all sciences, the highest and the most essential is the science of soul-saving. It embraces very much. In your position of trust you need to learn more, concerning this science; for you need to exert a molding influence over every one with whom you have anything to do. But in order to do justice to this work, you must first learn of Christ.

My dear brother, I have a message to bear to you. Less of self and more of Christ would make you much more useful. You need not keep yourself within yourself, as an entity distinct from your brethren. Their various talents are not yours; but the talent that is of greatest value with God is the talent of soul-saving, and this all need to obtain.

The Lord would have you become a much more humble man, that He may converse with you. Unless in some respects you change, there will always be difficulty. To every man God has given a work, and He requires him to do this work in the best way. My brother, your case has been opened before me, and I have been instructed to say that you need the milk of human kindness and the tender Spirit of Christ. You need to be converted through and through, else you will daily meet with great loss.

The resurrection of Christ is the life of the church. When we see a man or a woman whose heart the Saviour cannot make tender and sympathetic, we all need to cherish the love of Christ in the soul, in order that through our lives He may reveal His unutterable tenderness, gentleness, and sympathy. The Lord Jesus is ever prepared to irradiate with the glory of His presence every heart that will open to let Him in.

I speak to all who have any part to act in the work of the Nashville publishing house: Be converted. When you are converted, your tongue and your lips will be used to the glory of God. The value of the talent of speech will be fully recognized. Those in Nashville who desire to sit in heavenly places with Christ must be soundly converted in their ministry. Brethren and sisters, sweeten up. Be bright and shining lights, whatever your position. I bear this message to all the workers in the office. Christ's presence must be manifested in your spirit, your words, your deportment.

Where there is a heart in which the light of heaven does not radiate, there is a solitude in which Christ cannot abide. By the side of every soul is an angel-presence. I have been instructed that with Christ there was given to our world all the treasures of heaven. Nothing was reserved. If man does not open the door of his heart to Christ Jesus and commune with Him, satanic agencies will commune with him.

It is to the glory of God that cheerfulness abound. If the softening, subduing influence of the grace of Christ be present, pleasant words will always be spoken. If one makes mistakes, go to the erring one alone. Speak not words of counsel with a vim, but modulate your voice. He who occupies an influential position as God's steward should take special care not to irritate by word or act. He should speak pleasantly to every worker, and reveal no irritability or sourness of disposition.

Let all the workers in the office remember that they are to represent Christ in word and act. There is to be no sharp speaking, no fretful scolding; for angels of God are walking up and down in every room. Christ loves to commend every faithful worker, and He will do it. Every good act is registered in the book. Little mistakes may be made, but words of censure arouse feelings of retaliation, and God is dishonored.

Let every one placed in a position of trust be as much more careful how he speaks and acts, as his position is greater in responsibility than the position of his fellow workers; for those connected with the work of God can please the Master by speaking kindly only. Any word spoken thoughtlessly or inadvisedly should be retracted on the spot. If the speaker forgets to do this, or if he does not regret his thoughtlessness, some one should in the spirit of Christ remind him of his duty to apologize; for we are to remember that as Christians professing to work in unity, we must not act like sinners, whose sinful words and works, unless repented of, will condemn them.

All the workers in the office are under the supervision of God, and are expected to speak respectfully because they are in His presence <just as verily as if they could see Him.> They are to show love and respect, cheerfulness and courtesy, to one another, remembering that in this life they are in a school where they can learn lessons that will prepare them for promotion to the school above. It costs nothing to speak kindly, and kindness fulfils the law of Christ. By the constant practice of this virtue, habits are formed that will make beautiful characters—characters fit for entrance into the courts above. Thus men and women may become members of the royal family, children of the heavenly King. My brethren and sisters, will you not set a watch upon your lips, that you may speak no unpleasant words?

Professing Christians who act like little children, speaking pettishly and showing hastiness of temper, offend God. He has paid a great price to redeem them from Satan's power, that they might become sons and daughters of God. When they act like sinners, they are counted as sinners, and must repent and do their first works of love. Christians are to love one another as

Christ has loved them. Upon the manifestation of this love hinges the world's recognition of the truth of the gospel. It was for this that Christ prayed in the last prayer He offered. Christians must not act like unruly children. Before the world, those who claim to be God's children must give evidence that they have left behind them the childish ways of their unconverted life.

Every human agency connected with the Lord's work needs to appreciate the work in which he is acting a part. The work in God's institutions is to be carried on without friction, without hasty speech, without dictatorial words. The workers are to be pure, clean, and holy in thought, in word, in act. They are to be Christ's witnesses, testifying that they are born again.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." [1 Peter 2:1-3.] We should study this instruction. It is our privilege to grow "unto the measure of the stature of the fulness of Christ." [Ephesians 4:13.] We are not to be thoughtless or careless in speech, hurting one another by unkind words.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [1 Peter 2:6-8.]

How keenly Satan is watching to see how he can gain access to the human soul! We need to inspire, as a certain lawyer inquired of Jesus while He was surrounded by a great multitude, "Master, what shall I do to inherit eternal life?" Christ required the answer from the questioner himself. "What is written in the law?" He said; "how readest thou?" This was an unexpected turn to the lawyer, yet he knew very well what answer to give. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

In the answer of the lawyer the whole duty of man is presented in a few words. On these two principles, love to God and love to man, hang all the law and the prophets. The first four of the ten commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart." The last six are included in the other, "Thou shalt love thy neighbor as thyself." [Mark 12:30, 31.]

We are to walk by faith, not by sight. Through faith and obedience we obtain every advantage. Through faith "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [2 Corinthians 3:18.] I can testify that the righteousness of Christ entitles us to the blessings of the covenant of grace. In this life there is nothing of greater importance than preparation of character, that we may at

last enter with joy into the saints' abode on high. Why do we not improve our privilege of being saints here below?

Those who today believe in Christ, need more than Pentecostal power, inasmuch as He has given them a large, open field in which to work. It is while living here below that we serve the Lord Jesus Christ and show His grace in our words and actions. As the representatives of His kingdom, we are to reveal His character, giving to the world an illustration of what heaven will be. We are to engage in no strife for supremacy, no bitter wrangling. We are not to manifest a selfish or contentious spirit. Our work is to reveal to the world that God's children love one another.

Let us consider the promises assuring us that we may become sons and daughters of God. Let us study Paul's prayer for his Colossian brethren. "For this cause we also," he wrote, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." [Colossians 1:9-11.]

How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of His will." [Verse 9.] The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will.

To the church at Ephesus Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." [Ephesians 3:14-21.]

Here are brought to view the possibilities of the Christian life. How far short of reaching this standard falls the church of today! Strife, discord, pride of opinion, self-exaltation—self, self, self—all this is manifest in those who claim to be followers of the meek and lowly Jesus. When shall we awake? When shall we meet the expectations of Christ?

I address those who are connected with the work at Nashville. Will you not reach a higher standard? Will you not, in heart and mind and purpose, be one with Christ and with one another, laboring in harmony because Christ is abiding in you? Should Christ appear among you today,

how would you stand? How many would be found with garments spotted by sin, not having on the robe of Christ's righteousness?

I have been instructed to speak with authority to our people, to cry aloud and spare not; for there are many who are as those described in the message to the church in Sardis: "These things saith He that hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent." [Revelation 3:1-3.]

Among those to whom this message was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.

"These things saith He that hath the seven stars." These words show the origin of the message. Then a plain truth is stated. "I know thy works, that thou hast a name that thou livest, and art dead." [Verse 1.] With God, outward show weighs nothing. The outward form of religion, without the love of God in the soul, is worthless.

"Be watchful, and strengthen the things which remain, that are ready to die." [Verse 2.] This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firm to duty. They are to be bound together by the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truth entrusted to them. Never are they to quarrel and condemn. They are to unite upon the importance of obedience to God's law.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Verse 3.] There must be a waking up among our people. Those who abound in the love of God will not go into apostasy. They will not lose their faith in the

truth.

“Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white; for they are worthy.” [Verse 4.] There are today on the earth a faithful few who love God supremely and their neighbor as themselves.

“He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before My Father and before His angels.” [Verse 5.]

God sends to His church today this message: “Unto the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 14-22.]

My brethren and sisters, think on these things, and pray over them. Do not be strengthless, but strong in the Lord, understanding what the will of the Lord is.

Lt 180, 1902

Kellogg, W. K.

“Elmshaven,” St. Helena, California

October, 15 1902

W. K. Kellogg

My dear brother,—

I cannot sleep past eleven o'clock. I am burdened over your spiritual condition and the spiritual condition of your brother J. H. Kellogg. You both need to feel the deep working of the Spirit of God, that you may know that you are building upon the sure foundation. Your salvation depends on building on this foundation.

My brother, you have a work to do that you have not done. You have bound yourself up with

certain societies, and this is a great hindrance to you spiritually. Do you not desire to be among the number who bear the mark of God? Will you not make the Sabbath to you all that it comprehends—the sign of obedience to God’s commands? Will you not come out from the world and be separate? The bonds with which you have bound yourself to secret societies will have to be broken if you are numbered with those who are building on the Rock Christ Jesus.

If you will be guided by the Word of God, my brother, you will realize that you are responsible for the knowledge that you possess, and that your guilt will be proportionate to the light which it is your privilege to have, if you do not walk in this light. The degree of light given is the measure of responsibility. The path to heaven will be made plain to all who are faithful in the use of the knowledge they may obtain in regard to the future life. When has God required any one to do anything without giving him full and plain directions in regard to what He requires him to do. Look at the first act of transgression in the garden of Eden. To Adam and Eve were plainly stated the laws of Paradise, with the penalty for wilful disobedience. They disobeyed, and disobedience brought its sure result. Death entered the world.

Transgression is disobedience to the commands of God. Had these commands always been obeyed, there would have been no sin. The penalty of transgression is always death. Christ averted the immediate execution of the death sentence by giving His life for man. Will men accept the pardon proffered by God, and, by receiving Christ, receive justification? The Saviour is the expounder of the law. Man receives life by receiving Christ. The Saviour’s death as surety for the race opens the way for the sinner to repent and receive pardon.

This is not new light to you, Willie Kellogg. Christ said to the Pharisees, “If ye were blind, ye should have no sin, but now ye say, We see; therefore your sin remaineth.” [John 9:41.] And He said again, “This is your condemnation, that light has come into the world, and men choose darkness rather than light.” [John 3:19.]

Justice requires that men shall have light, and it also requires that he who refuses to walk in the heaven-given light, the giving of which cost the death of the Son of God, must receive punishment. It is the principle of justice that the guilt of the sinner shall be proportionate to the knowledge given, but not used, or used in a wrong way. God expects human beings to walk in the light, to testify before angels and before men that they acknowledge Christ as the great propitiation for sin, and that they respect His sacrifice as their greatest blessing. To regard this sacrifice indifferently, is to abuse the mercies of the Father. Men are to accept the sacrifice, acknowledging the validity of the offering. They are under obligation to do all in their power for their salvation; for they have been bought with a price.

For time and for eternity, the sacrifice of the Son of God to save the fallen race will have a binding claim on man. If God had failed to act His part, if He had not fully revealed His will, if He had given human beings any reason for neglecting the great salvation, man might plead ignorance as a valid excuse. But He has made the way plain. He would have all men to be saved.

To some is given greater light than to others. Each will be judged by the light given him. My brother, you have had great light. You will be judged by the knowledge you have gained, but have for years neglected. Had you received the truth as it is in Jesus, had you followed on to know the Lord, your light would have increased unto the perfect day. God designed that you should cherish as sacred the light given you.

God's requirements are specific, and they mean all that they say. What God has done for man places on man a responsibility that he can in no wise evade. He holds a claim on every moment of your life; for at an immeasurable cost to heaven He has provided a remedy for sin. Thus He has placed at our command the resources of heaven. He has made it possible for us to have the divine attributes, and He requires that we exercise unquestioning faith in Him, and that we place all our influence on the side of Christ. He requires us to gain a knowledge of His will, that we may impart this knowledge to others.

The parable of the entrusted talents is a lesson of no ordinary importance. We are not our own; we have been bought with a price; and we are to consecrate to God's service all the powers that He has entrusted to us.

My brother, God has given you talents to improve. You cannot teach the will of God in your family, because you have not accepted Christ as a personal Saviour. You are depriving your family of the service that, as priest of the household, you should give them. Yours is the privilege and duty of showing them how to work for the saving of their souls, that they may be as lights in the world, shining amidst the moral darkness. Do you realize that you are setting an example for your children and many others to follow.

God holds you responsible for the talents entrusted to you and for the light bestowed. He holds you responsible to let your light shine forth in the home and in the church. He calls upon you to sever every tie that binds you to worldly societies. The influence that a connection with these societies gives you is an influence for wrong. He who binds himself up with secret societies, places himself where he cannot obey God. The claims of these societies are opposed to God's claim, and he cannot yield obedience to both.

Men are held responsible for the knowledge that they possess. They are placed where they have opportunity to know God's will, if they choose, and God stands ready to give them power to practice it. If they choose, they can be witnesses for Christ. He who ignores his duty, who does not make the wisest use of his talents, must bear the consequence of his neglect.

God communicates a knowledge of His will in various ways, that we may each say, "I know what He desires me to do." He who knew His Lord's will, and did it not, shall be beaten with many stripes. He who had not so many opportunities to become intelligent regarding the truth, will be beaten with few stripes.

Mark the woe pronounced upon those who, having been given great light, refused to walk in

God's way. Speaking of the cities in which most of His mighty works had been done, Christ said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." [Matthew 11:21-24.]

To those busy towns about the Sea of Galilee, heaven's richest blessings had been freely offered. Day after day, the Prince of life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they had refused the heavenly gift. And as they rejected the Son of God, so God rejected them.

My brother, God expects you to gain every day a clearer understanding of His will. This you must do if you sit with Him at last upon His throne. You are to improve your talents to the fullest extent, in accordance with the light given you. The improvement of these talents is to be carried on under the oversight of the One who has paid an infinite price for your service.

God asks for the improvement of your talents. He asks for your service and for the service of your children. He calls, "My son, give Me thine heart." [Proverbs 23:26.] How can you refuse to give Him what He asks? "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] If you refuse to do this, you will be accounted unthankful and disobedient.

The grace of God always attends the faith which, working by love, purifies the soul from all defilement. To those who receive Him, Christ gives power to become the sons of God. He exercises a miracle-working power, which transforms character, proving the efficacy of His blood, showing that He is the Lamb of God, which takes away the sin of the world.

"Thy mercy, O God, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep. O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life: in thy light we shall see light." [Psalm 36:5-9.]

God has prepared mercies and blessings for all who put their trust in Him. To bind up with worldlings in secret societies is a manifest distrust of God. It is like inquiring of and depending on the gods of Ekron.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him; fret not thyself because of Him who prospereth in his way, because of the man who bringeth wicked devices to pass.” [Psalm 37:3-7.]

“The secret of the Lord is with them that fear Him; and He will show them His covenant.” “The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.” [Psalm 25:14, 9, 10.]

“Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” [Proverbs 3:5, 6.] “Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Isaiah 48:17, 18.]

“I am the Lord, and there is none else; there is no God beside Me: I girded thee, though thou hast not known Me; that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else.” [Isaiah 45:5, 6.]

Willie Kellogg, the message I have for you is, The Lord calls upon you to make an unreserved surrender to Him whose you are by creation and by redemption. He is calling to you, saying, “Follow Me.” For your soul’s sake, exert your influence as strongly as possible on the Lord’s side. By a godly example guide your children aright. This the Lord requires of you.

My whole heart is drawn out after you with a desire to see you separate from the societies with which you have connected yourself. By uniting with these societies you bind yourself up in the same bundle with all kinds of characters. The Lord is mercifully inviting you to turn from these associations and to become acquainted with Him. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.” [2 Corinthians 6:17, 18.]

Obedience to this call will not lead you to step in uncertainty. It is Christ that speaks. Having a knowledge of the way, you can help not only your children, guiding their feet, but you can help others—even those of the feeblest intellect whose purpose is sincere and pure—to be lifted up where they will know and understand the way of the Lord. Will you now try to make the surrender, so that you can walk securely?

You can be honored by coming out fully on the Lord’s side, and by seeking to understand what His will is concerning you. This knowledge is not confined to learned commentators on the written Word, or to men well versed in the history of divine providences, or to men of large Christian experience. Others, also, can become God’s helping hand—the human agencies

through whom He can work.

You have acted a responsible part in connection with the Sanitarium; but your work cannot bear the endorsement of God until you begin to understand more clearly your need of the Lord's grace and power—until you follow your Saviour fully and lead your own family in the right way, that they, with you, may drink of the water of life. If you take hold of this matter earnestly, the Lord will enable you to become a man of enlarged experience. You are to use your God-given talents to bless others and to lead them in the right way. If you choose to be led, the Lord can and will lead you from self to an advanced, higher grade.

Through the words that I am writing to you, God invites you to come to Him. Fully consecrate yourself to the Lord; be wise unto the salvation of your soul. Would you then be free from all trials? No, you would not, but through trials you would be purified, made white, and tried. Trials would fit you the better to help others and to guide them in the way of self-denial and self-sacrifice. Not until after the ascension of Christ did His disciples understand the meaning of trials, of discipline, of sanctification through the truth.

You are invited to be a laborer together with God. It is your privilege to understand much more fully the nature of Christ's atonement in your behalf and of His kingdom after the outpouring of the Holy Spirit. Under the teaching of the Holy Spirit, precious thoughts will come to you.

O how far short we come of understanding God! The so-called greatest and most highly cultured men and women in this world are comparatively nothing more than little children, receiving paternal instruction from the Lord God of heaven.

Read the fifty-first, the fifty-second, and the fifty-third chapters of Isaiah. God has furnished to fallen, sinful man a life-giving Saviour. In these Scriptures, especially in the fifty-third chapter, is revealed our only Hope of a life that measures with the life of God. Read also verses thirteen to twenty-one of the fifty-seventh chapter. Verse fifteen is a most wonderful statement.

In comparison with our heavenly Father, human beings would never have been anything but mere infants, if the Lord Jesus had not given Himself to stand at the head of humanity, to enable men and women to become sons and daughters of God. Clothing His divinity with humanity, He came to this earth and with His long human arm encircled the human race, while with His divine arm He grasped the throne of the Infinite. He has placed man on vantage ground with God, the Infinite Father. His faculties are higher than those of any human being that lives. If Christ had not become a Mediator between God and man, the highest in intelligence, the most learned, could never be anything else but mere infants. The psalmist inquires, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" [Psalm 8:4.]

The greatest of great men are but mere babes in their development. All the members of the human family are God's little children. They should ever remember their deficiency and learn of Him. God has taken in hand the members of His family in this fallen world. At infinite cost, even

by the gift of His Son, He has redeemed them. Let every member of this family, who has not been born again, read carefully the third chapter of John and then humble himself under the hand of God. Those who have light should walk in the light, as Christ is in the light.

My brother, I promised your Mother to take an interest in you; and in accordance with this promise I must tell you how I look at your case. In order to work the works of God, you have something to do. Your first step is to acknowledge your faith in God's truth for this time. I feel a great desire that you should accept Christ as your own Saviour. I ask you, Will you choose to be saved in God's appointed way? Firmly take your stand wholly on the Lord's side. You can reveal the excellency of our God. Hang your helpless soul on Jesus Christ. He loves you. He desires to save you.

Willie Kellogg, I earnestly entreat you to give yourself without reserve to Jesus. Whatever course your Brother John may choose to take, his choice will not excuse your non-committal position. The Saviour gave Himself as a complete sacrifice for your salvation, and He requires you to give yourself without one reservation to Him. I want you to be free, and free indeed, from Satan's mighty power, and to lean your whole weight upon Christ Jesus.

Lt 181, 1902

White, W. C.

"Elmshaven," St. Helena, California

November 21, 1902

My dear son Willie,—

We had a very pleasant visit with Edson. He seems to be trying his best to understand the part that he should act and to do that which he knows is for the advancement of the cause of God.

Not all who are connected with the work of God have a right understanding. There are those who need to walk humbly with God and to secure the precious light that is of so much consequence to themselves and to others.

The Lord will work if all will look to Him as their Leader. Let no one suppose that the Lord has fitted one man or two men or five men to do all the work that needs to be done. One thing is certain: God's workers must come into right relation with the Source of their strength. They are in danger of receiving their light secondhand. The Lord Jesus can guide His people into safe paths. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." [Psalm 19:7, 8.]

Christ declares, "I, if I be lifted up, will draw all men unto me." [John 12:32.] This is what He designs to accomplish for all who make Him their guide and teacher. He is the center and the

source of all spiritual life. Why will not man surrender his supposed wisdom and come to the cross erected for the saving of the world? The members of the church of God are to be under the control of the One who took human nature and lived on this earth, that He might understand the temptations wherewith man is tempted and give him power to overcome. In His divine wisdom, Christ has arranged a plan for the recovery of human beings from the thralldom of sin.

The church is to be subordinate to the one central power. The members are to work under the direction of the One who humiliated Himself to man's estate and bore the trials and temptations that come to human beings.

God demands a devotion far in advance of the present showing. He calls upon all who claim to be His disciples to lean upon Him, to look to Him for wisdom. They are to gain their efficiency and power from Him. The talents that He has entrusted to them are to be under the control of one holy power. The earthly is to blend with the heavenly.

Christ calls for unreserved consecration. What is needed now is entire surrender to God. When man's will is given up to the will of God, the earth will be filled with the glory of God, as the waters cover the sea.

As workers, we are to blend in Christ. There is to be less individual assertion and more of Christ's love. "My soul, wait thou only upon God, for my expectation is from Him. He only is my rock, and my salvation; He is my defence; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work." [Psalm 62:5-12.]

I wish to say much more, but cannot now. Let every heart be softened. Then minds will be prepared to weigh all matters with wise and judicious judgment.

Yesterday I rode out about nine miles. Emma and Sara accompanied me. This ride did me good.

I wish to say, W. C. White, that unless you have clear light that you should spend some time in visiting the places that, before leaving here, you proposed to visit, I should be glad to have you return home, where we could talk over many matters in regard to future work. If you feel it your duty to go, I will not say anything to hinder you; but if nothing special calls you elsewhere, then come home. I want to prepare more books. I greatly desire to stand in my lot and place. If you attend the next General Conference, will not this take about as much time as you should spend away from home? This is all that I feel it my duty to say at the present time.

I hear but little from Marian. I have not written to her. I feel as if what we do for the people must be done soon. Night after night I have been up at twelve and one o'clock. The prayer of my burdened heart is, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy." [Psalm 61:1-3.] Yes, my trust is in the Lord; I will not fear.

I have heard nothing in regard to the meetings that you are attending in Battle Creek, excepting that sometimes in the visions of the night it seems as if I were with you; and then I always feel that we need to put our trust much more in God and much less in man.

Edson left this place last Tuesday. He is returning South by way of Battle Creek. I do not suppose that you will see him before about next Monday. I have evidence that Edson is trying to do right. We had good praying-seasons together. The Lord drew nigh by His Holy Spirit. I never desired more than now to be wholly the Lord's; for I believe fully that we shall not have to wait long before the Lord will come from heaven to vindicate His authority and the laws of His kingdom.

I saw Mabel this morning. She says that she is doing well. May has had a severe cold, but is now much better. A few days ago, while Edson was here, May and the three youngest children took dinner with us.

I will close this letter now. I have another one almost finished, and I will add a little more to it after the Sabbath, if I can. I should be pleased to see you, but I want you always to follow your Leader, Christ Jesus. May the Lord bless His people in council, is my daily prayer.

In love.

P. S. Do you not think it is best for you to come home without going on to visit the East and other places? However, if you see your way clear to go, then go; and I will not be tried over the matter; for I know that the Lord lives and reigns.

Lt 182, 1902

Brethren

Los Angeles, California

September 20, 1902

Dear brethren,—

The Lord has at no time guided in the large plans that have been laid for buildings in Los Angeles. He has given light as to how we should move, and yet movements have been made that are contrary to the light and instruction given.

The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, "This is the right place for God's people to purchase," I should have been greatly astonished. But it said, "Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where My institutions are established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities."

The words were spoken: "The divine hand is not guiding in the steps that have been taken in regard to this property. The spiritual vision of men has been darkened. Plans have been made that the Lord has not inspired."

I was afterward instructed that the whole matter was inspired by human wisdom. Men have followed their own wisdom, which is foolishness with God, and which, if they continue to follow it, will lead to results that they do not now see. The spiritual eyesight has been blinded.

"The light of the body is the eye. If therefore thine eye be single, the whole body shall be full of light." [Matthew 6:22.] The Lord calls upon those in charge of His work in Southern California to have their eyes anointed with the heavenly eyesalve. This is their only safety.

I am astonished that our brethren should have thought of purchasing the property on Hill Street. It is next door to a large hotel. Had I know this, I would in no case have given my consent to the plans laid before me by Dr. Moran for its use as a restaurant and city treatment rooms. I knew nothing of the surroundings. After I had seen its situation, I knew that I could not for a moment give my consent to the establishment there of an institution of any kind.

To establish an institution for the advancement of God's work in such a place would be contrary to the light that God has given regarding this work. Think of the annoyance to which the workers would be subjected in such a location. How long would they, with an immense hotel right beside them, be allowed to keep the Sabbath in peace? For us to establish a sanitarium there would be like Lot going into Sodom. It would be worse, because as far as the outward surroundings of Sodom were concerned, it was like the garden of Eden. But on the Hill Street property there is no spare land, and no opportunity to see the beauties of nature.

The erection of the bakery in Los Angeles was premature. The work was not ready for it. If the eyes of the brethren had been anointed with the heavenly eyesalve, they would not have done that which they have done. The erection of so large a bakery building, and the carrying forward of the work planned, meant the investment of means and skill that were not at their command.

God's people are not to go forward blindly in the investment of means that they have not and know not where to obtain. We must show wisdom in the movements that we make. Christ has laid before us the plan upon which His work is to be conducted. Those who desire to build must

first sit down and count the cost, to see whether they are able to carry the building to completion. Before they begin to carry out their plans, they must advise with wise counsellors. If one worker, failing to reason from cause to effect, is in danger of making unwise moves, his fellow workers are to speak words of wisdom to him, showing him where he is in error.

God sees the end from the beginning. He would have no buildings erected for our work except by the united judgment of the workers, and the brethren sharing the responsibilities. These are to study the situation and agree upon every point, and they are to become satisfied that their plans are in harmony with the will of the Lord. Let the councils of our people be conducted with a view to earnest, aggressive work. But let not a stone be laid in the building up of new plans until there is a complete understanding among the workers. In such matters, individual responsibility is not in the order of God.

Some of the movements that have been made in the work in Southern California have not been inspired by God, and these movements have left a shadow on the work. But the mistakes that have been made may work out for good if they are accepted as showing the need of all being interested in the work of God and the manner of its advancement. The work in all its branches is to be carried forward in a way that will recommend its existence.

The Lord calls upon the workers in Southern California to come into line, and to make no movements that will hinder Him in working in accordance with His own purposes. We must wait for the Lord, and learn from Him how to advance the work in Southern California. We are not to make hurried movements, but wait in patience until the Lord prepares the way before us.

I am told that Dr. Kellogg advised the brethren to go ahead and build in the city of Los Angeles. But did he not know that the Lord has given instruction in regard to the need of getting out of the cities? As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message.

The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination.

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth."

Our restaurants will have to be in the cities. In regard to these restaurants, I am instructed to say that too much of an effort is being made to have one large restaurant in a city. It would be more in the order of the Lord to have several smaller ones. He desires a work to be done for those who are served. The sowing of the seeds of truth, not the obtaining of a large number of patrons, is to be the first consideration. Numbers are no true evidence of success.

The words were spoken: “Do not flatter yourselves that because a large number come each day to the restaurant, you are making great advancement in the work. What are you doing to save souls? You gather in a large company, and then feed them at too low a price. You employ your helpers at too low a price. What encouragement have they that they are doing God’s service?”

Our Instructor turned to the men in charge of the Los Angeles restaurant, and said, “Do you realize that your work is weighed in the balances, and found wanting? It is no evidence, because you feed a large number every day, that you are accomplishing the greatest good. Would it not be well to have a fewer number, and then work for their salvation by well-defined methods. Boast not of numbers. Where are the souls that have been led to feel an interest in present truth?”

What of your helpers? Are they becoming indifferent in regard to the truth? If they are, and if no effort is being made to give spiritual help to them and to those who come each day for meals, the business might better be carried on by unbelievers; for this would not exert so strong an influence against the truth.

My brethren, carry on your work in a way that will fortify souls against temptation, rather than lead them into temptation.

Lt 183, 1902

Moran, Brother and Sister

Los Angeles, California

September 20, 1902

Dear brother and sister Moran,—

At one time when I was in Los Angeles, you spoke to me about the advisability of serving a few regular boarders with meals on the Sabbath at the restaurant. You said that they had pleaded earnestly to be allowed to take their meals at the restaurant on the Sabbath. You say that I told you at that time that I did not see how you could do differently. But since then light has come to me that in keeping the restaurant open on the Sabbath, you were depriving yourselves and the helpers of the Sabbath. At the present time large numbers are provided with meals on the Sabbath, and the waiters have much to do on this day. The number coming to meals is large, and the Sabbath is made a day of taxing labor.

The seventh day is the Lord’s memorial. This is plainly stated in the thirty-first chapter of

Exodus, and its proper observance is urged upon us. All this was presented to me, and I was shown the results of keeping our restaurants open on the Sabbath.

Can you not see that by closing the restaurant on the Sabbath, you are given opportunity to proclaim the truth? People will ask why the restaurant is closed on this day, and you can then give your reasons for keeping the Sabbath. To many, what you say will be a great mystery, but some will be interested, and to them you can give reading matter on the subject. Thus you can sow the seeds of truth.

We have been given a work of most solemn import—the proclamation of the first, second, and third angels' messages. The subject of the first angel's message is the everlasting gospel, and its burden is the warning, The end of all things is at hand. John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water." [Revelation 14:6, 7.]

Today men are drawn into pleasure-loving and into worldly business. There are thousands who give no time or thought to the salvation of the soul. The time has come when the message is to sound throughout the world, "Fear God, and give glory to Him; for the hour of His judgment is come." [Verse 7.] This message is of more consequence than all else to the inhabitants of the world.

"Saying with a loud voice." [Verse 7.] A strong, decided influence is to be exerted to arouse the idolatrous world to take heed to the message.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Verse 8.] Babylon symbolizes the fallen churches, and her fall denotes apostasy from God.

"And the third angel followed them, saying with a loud voice, if any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name." [Verses 9-11.]

This is the warning against the beast and his image, who form a decree enforcing the worship brought to view in the thirteenth chapter of Revelation.

Then the Lord presented before John a company of people standing separate from the world; and the apostle exclaimed, "Here is the patience of the saints; here are they that keep the

commandments of God, and the faith of Jesus.” [Revelation 14:12.]

To us has been entrusted the work of proclaiming these messages. There is no other work of so great importance. We are to allow nothing else to absorb our attention.

It is God’s purpose that these messages shall be made known to the world. Those who are workers together with Him will do all in their power to uproot the apostasy that is so deep and widespread.

Our work is a great and solemn one. We are to know the Scriptures, that we may distinguish truth from error. It means everything to us to understand what is truth, and to receive it into our lives, and to understand what is meant by the mark of the beast, and to refuse to receive this mark.

We must take our stand firmly on the side of God’s commandment-keeping people. God will watch over His loyal people. The reward of everlasting life will be given to all who honor Him.

My dear brother, God holds you responsible to honor His law. You have been in a great hurry to go forward, lest your plan should not be carried out. Were these plans carried out as you wish them to be, you could not manage matters in a way that would glorify God. The Lord has instructed me that you are not qualified to carry out your devising successfully. You have run before your guide Jesus Christ, to do things yourself—things that neither you nor those connected with you can do successfully.

In making your calculations for so large a work, you were not acting under the direction of the Lord. You have taken up a work that you have not wisdom to manage. The Lord has not placed this burden upon you. The work that you have planned would absorb your time and strength, and it would bring great perplexity to you, but it would not produce the best results. These hasty movements will not bring souls to the truth, neither will they give you an increased knowledge of the work for this time.

The Lord sent you instruction, but you did not obey it. You did not wish to accept it. In your own wisdom you made moves that blocked the way against the doing of the things that would have advanced the Lord’s cause.

God is our Leader, and if we look to Him, He will guide us to success. Let us not follow our own wisdom; for it is foolishness. The wisdom of God alone is unerring. Christ declares, “I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] “Thine ear shall hear a voice behind thee, saying, This is the way; walk ye in it; when ye turn to the right hand, and when ye turn to the left.” [Isaiah 30:21.] “I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.” “The meek will He guide in judgment, and the meek will He teach His way.” “The secret of the Lord is with them that fear Him; and He will show them His covenant.” [Psalm 32:8; 25:9, 14.]

“Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which

teacheth thee to profit, which ledest thee by the way which thou shouldest go.” [Isaiah 48:17.] Will you not say from this time, “My Father, Thou art the guide of my youth”? [Jeremiah 3:4.] “Thou shalt guide me with Thy counsel, and afterward receive me to glory.” “This is our God forever; He will be our guide even unto death.” [Psalm 73:24; 48:14.] “In all thy ways acknowledge Him, and He shall direct thy paths.” [Proverbs 3:6.]

Lt 184, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 21, 1902

Dear son Willie,—

Since you left us, I have not been sick, but greatly burdened. I have had a visit from Edson, but we did not talk about matters at Nashville. Before he came, I had written many things regarding the work there. Little by little the situation was laid before me. I could not spend time in visiting with Edson while he was here, so anxious was I to get ready the matters that had ben urged upon my mind, that I might send them to the council. For many nights I had not slept past twelve o'clock.

It rained nearly every day while Edson was here, and we could not go out much. Most of the time he spent in your office, writing, and I in mine. I think we rode out together once only. I was so weighed down with the burden of the matters presented to me that I had not but little time for conversation.

Edson and Emma were heartily received by the members of my family. On Sabbath morning Edson spoke at the Sanitarium. A wealthy family from the Southern states happened to be present, and they said that they received much good from the words spoken. When Emma was introduced to them, one of the women said, “White! That is the name of the speaker, is it not?” When Emma told her that it was her husband who had spoken, she grasped her hand more firmly, and said, “I am so glad to meet you. The words that I heard this morning have been a wonderful blessing to me. They did my heart good.”

Edson said that he was much blessed while speaking. He and Emma and Sister Hall took dinner at the Sanitarium. It did Edson and Emma much good to be so heartily received.

On Sunday morning Edson spoke to the workers in the Food Factory.

Lately my mind has been drawn to the work that needs to be done for our people. Things have been revealed to me that make me afraid. In the night season I was in a meeting where One of authority gave much instruction. Among other things, he said, “Seventh-day Adventists are on losing ground in every place where they have established institutions; and the reason for this is

that they have lost their first love. Let them remember from whence they are fallen, and repent, and do the first works; or else God will come to them quickly, and will remove their candlestick out of his place, except they repent.” [See Revelation 2:4, 5.]

There has been such strife of tongues, such neglect of the work that ought to be done, that much, very much, has been lost. In the place of making centers of influence for the Lord’s work, men spend their time criticizing and condemning what others are doing. Thus they have done for years, and the saddest part of it all is that they do not realize that they are among those who have lost their first love. They think that they must make others walk in straight paths, when they themselves are constantly making crooked paths for their feet, by their unchristian course strengthening the spirit of strife and dissension.

The Lord looks upon such ones with great displeasure. The One who was instructing us, said, “It is the duty of each one to do all in his power to put down strife for the supremacy. It grieves him to see the unwise, injudicious encouragement given to those who are so ready to make unfavorable reports concerning the work of others, while they stand by as critics, ready to make a man an offender for a word. Unless they put on the robe of Christ’s righteousness, they will be rejected by God. Let them study carefully the parable of the man who came in to the wedding supper not having on the garment provided for the guests. Let them remember that while they are watching and criticizing others, they are neglecting to put on the robe or Christ’s righteousness. They have supposed that the highest place was their right, because they could skilfully detect the mistakes made by others. Thinking of the faults of their brethren, they have forgotten their own. They have neglected to look at themselves in the divine mirror. Their building is going up without symmetry or artistic skill. They are too busily engaged in watching the work of others to build symmetrical characters for themselves.

Those who give themselves to the work of spreading evil reports have no desire to put on the garment of Christ’s righteousness. They may claim to have a knowledge of the truth, but the truth does not work in their lives with sanctifying power. They may seat themselves at the Lord’s table, but they have not clothed themselves with the garment of righteousness provided for them, and they are dismissed from the heavenly banquet.

I have been instructed to warn our people no longer to accuse others, but to empty their hearts of all selfishness, that in their spirit and words and acts, Christ may be revealed. God’s people are to show an appreciation for one another, esteeming others better than themselves. Then they will be prepared to help and strengthen one another, speaking words of hope and cheer, making hearts glad instead of sorrowful.

This is the message that I am bidden to give to ministers and people. They all need to feel the transforming influence of the grace of Christ. They need to receive the Holy Spirit, that they may work in Christ’s lines.

Let no one become so self-centered that he will fail to see that the Lord has appointed to every

one a work. Let each do his best. This is all that the Lord requires of any one. Let our people read to a purpose the instruction given in the seventeenth chapter of John. The lessons of this chapter are not carried out in their daily practice. The Lord is not glorified in their lives, because they do not cherish love for one another. When their hearts are filled with the love of Christ, backbiting and criticizing will cease. No longer will Seventh-day Adventists weaken one another's hands; for they will love one another as Christ has loved them.

Lt 185, 1902

Lane, Sands

“Elmshaven,” St. Helena, California

November 26, 1902

Elder Sands Lane

My dear brother,—

I have words to speak to you. As one who has been long in the work of God, you have grave responsibilities resting upon you. God calls upon you to take heed to yourself and to the doctrine. Will you read carefully and prayerfully the first chapter of James, from the first verse to the last? If you have a clear understanding of the Scriptures, you will make an application of the instruction contained in this chapter—an application that will lead you to see that you have a work to do to clear the King's highway.

I urge this chapter upon your attention; for I do not want you to be weighed in the balances and found wanting.

Be not forward to condemn your brother, whose work God has again and again declared that He has accepted. When he was in danger, God warned him, and in His wisdom pointed out where and how he could improve. The Lord has not handled him roughly, but carefully and tenderly, as a gardener would handle a delicate plant in which he sees great promise and from which he knows that, by wise handling, he may receive all that he expects. The Lord did not pull this His servant up by the roots when He saw that He was not growing straight, but carefully corrected any inclination to unsightly growth. God does no bungling work. He gives every one advantages.

God connected Brother W. O. Palmer with Edson White in the Southern field, that, though varying in disposition and temperament, they might be a help and a blessing to one another. The Pharisaical religionist may sneer at this, but our heavenly Father's thoughts are not as the thoughts of men. I thank God that they are not. Man's thoughts must be elevated and ennobled, cleansed, purified, and sanctified, before they are in harmony with the thoughts of God.

In the first chapter of James we read, “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience. But let patience have her

perfect work, that ye may be perfect and entire, wanting nothing.” [Verses 2-4.]

My brother, when you set yourself diligently to obey this instruction, you will see your need. You have a special line of treatment to give Sands Lane before your life pleases the Lord, before your example is a safe one for others to follow. Your character must become Christlike, else heaven will never be your home.

See that no blunders are made, no superficial work done. Make an unreserved consecration to God, or else step down from your place as a minister of the Word; for thus saith Christ, “I have not found thy works perfect before God.” [Revelation 3:2.] Self figures too largely. Christ is not honored or glorified by your work. You have much of self to leave behind before you can enter the straight gate.

The Lord is thoroughly displeased with those who upbraid and condemn their brethren. They do not know whom God approves and whom He condemns. Let them, therefore, be very careful in speech, lest they discourage those whom the Lord commends and sustains. The Lord does not call His workers into His council that they may disparage their brethren. The duty of each one is to give attention to his own soul, to see that he himself is pursuing a course that will elevate and ennoble. Let him be sure that his Christian experience is such that it is a blessing to himself and to the church.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.” [James 1:5-8.]

“Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love Him.” [Verse 12.] Wonderful are the inducements held out before those whom Christ has purchased with His blood. Those who truly love the Saviour will not yield to temptation either in thought or in action. They will not, because they are tried, speak unkind, unbrotherly words, the saying of which makes them commandment-breakers.

“Do not err, my beloved brethren.” [Verse 16.] Do not err, God says, in your estimate of My gifts. You need sanctified discernment, that you may see all things clearly.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us, with the word of truth, that we should be a kind of first fruits of His creatures.” [Verses 17, 18.]

Of all the works of God, man stands highest, because he is to represent God. Men and women are the members of Christ’s body, and they are to receive from one another respect and love and kindness, because they have been bought with a price, even the blood of the Son of God.

Never are we to lose sight of this thought. I am afraid of the men who fail to treat one another with thoughtfulness and kindness, who use their powers to weaken and depress and discourage the Lord's servants, who, it may be, are striving in the face of great difficulties to do their appointed work, and, by mastering the difficulties, to reach success. How dare their ministering brethren ruthlessly uproot their influence by harsh, unsanctified words. How dare they wound and bruise their souls, leaving them to perish unless the Lord, in His great mercy and love, reaches out His hand, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

These things hurt my soul, not alone because by their wicked course of action men are injuring and discouraging their brethren, and making them faithless, but because they are placing themselves where they cannot be laborers together with God. The Lord Jesus will not co-operate with those who do this work. He wants the first fruits of His sacrifice to resemble Him.

Let those who are ready to hurt the influence of the ministers engaged in the work of God, because for some reason they do not meet their ideas, remember that God looks at the heart, and by the words and actions judges whether the life is good or evil.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James 1:19-27.]

I call upon those who name the name of Christ to depart from all iniquity, no longer cherishing enmity against their brethren, nor speaking with unruly tongues.

The work that has been going forward in the South is a work of God's appointment. Nashville is the place that He designed should become a center for the work in the South. Elder Kilgore needs to look closely into the divine mirror. And let him not go away and soon forget what manner of man he is. Elder Lane and the others who have seemed to be leagued together to increase the discouragements of the work that some one must do in this hard field, may be assured that the Lord did not set them to act the part of critics. Let them read the Word of God to a purpose, and act out the instruction it contains. They have something to do besides tearing to pieces the work that God has given their brethren to do.

Those who have no interest in the Southern field, who work zealously to keep from those who are trying to do something the means that ought to go to the work in that field (and in saying this I must specify Nashville); those who circulate reports that turn into other channels the means that should go to the work in Nashville, are doing that which God calls robbery. Will He not judge for these things? My brethren, look at yourselves in the divine mirror, and remember that the Lord God of Israel does not accept the zeal that you have shown in hindering instead of helping the work in Nashville. A great work is to be done in the South, but if you cannot do differently from what you have done in the past, for Christ's sake have nothing to do with the work in Nashville and other places in the South. You do not understand what you are about. I am bidden to tell you in the name of the Lord that unless you show greater wisdom, unless you reason from cause to effect, you might better have nothing to do with the work in the South; for this work is difficult enough without being made more so by hindrances from those who are not walking in the way of the Lord.

Please read the second chapter of James. God is displeased with your work. He calls for a reformation. Without delay do the work that you need to do for yourselves.

Lt 186, 1902

White, J. E.; White, W. C.

"Elmshaven," St. Helena, California

December 2, 1902

Dear Children Edson and Willie White,—

I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul—food that will give health, hopefulness, and courage. Many are now saying, "Report, and we will report it." [Jeremiah 20:10.] Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: "Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council-meetings where there is dissension, and where men will neither credit My words and obey My lessons, nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your

communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace.”

My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.

I have a work to do, and I am now making decisions. I must remain away from Conference meetings. I must not attend camp-meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work.

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field, and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils and to attend no camp-meetings nigh or afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.

My voice has been heard in the different Conferences and at camp-meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men standing in responsible places who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely and would bring upon me inconceivable burdens.

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines.

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work.

The light I have for our ministers is: Seek God. Stop your whisperings and your evil surmisings,

instigated by Satan; and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it.

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking-glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God, out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time.

Religion not only improves, but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of every-day service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" [Acts 9:6] our natural independence, our self-confidence, our strong self-will will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.

Lt 187, 1902

Brethren in the Southern Field

"Elmshaven," St. Helena, California

December 2, 1902

To my brethren in the Southern field,—

Remember that union with Christ is your strength. Remember that if you attempt to work for Christ in your own strength, you will meet with utter failure. Never forget that you are on test and trial. Light has come to you. Those who continue to cherish traits of character that God's Word forbids, those who yield to feelings of envy and evil-surmising, must be separated from God's work; for they will act as evil leaven.

Through workers who may not seem to be the most talented, the Lord will accomplish a great work, if they will rely wholly on Him and walk and work in humility. These workers, because they do not bring self-importance into their work, will be enabled to do that which more talented workers fail to do. God is just as willing now as anciently to work through human effort and to accomplish great things through weak instrumentalities. We shall not gain the victory by numbers, but by entire surrender to Jesus.

Neither evil men nor evil angels can destroy the work of God or shut His presence from His people, if, with subdued, contrite hearts, they put away their sins and in faith claim His promises.

Every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by My Spirit, saith the Lord of hosts.” [Zechariah 4:6.] He who is meek and lowly in heart is our efficiency. He says to us, “Come unto me, ... and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” [Matthew 11:28-30.]

Guard well your words. One passionate word will give Satan the advantage, wounding your own souls and turning others away from the light. Have not such words as these been spoken? My brethren, you need to be shut in, as it were, with Jesus; and, as you hold yourselves in this position, it will have a telling influence upon the people. Remember that the work in which you are engaged is not a commercial work, but a divine work.

Make an entire surrender to God of all that you have. Many charge God with being a hard master, because He claims their possessions and their service. But we can bring to God nothing that is not already His, because He has first given it to us. Everything was lost by sin. Man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be reinstated in the favor of God and permitted to enjoy His gifts. We are not our own. Christ has brought us with His blood; we belong to Him. All we possess, our physical and mental powers, all the blessings we daily enjoy, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, is false. When God calls for our gifts or our service, He is but calling for that which is His own. “All things come of Thee,” said king David, “and of thine own have we given thee.” [1 Chronicles 29:14.] Every talent lent you by God is a precious treasure to be wisely used in the service of God, extending the influence of the truth.

The sincere Christian is a doer of the Word of God. He lays up treasure in heaven, in accordance with the directions given him by Christ. Transformed by grace, his life is hid with Christ in God. His energies are employed in striving for high spiritual attainments; and all his entrusted talents are appreciated as God’s gifts, to be used to His glory. His property is prized as a means of advancing the cause of God, of enabling him to work as Christ worked for the blessing of humanity.

What a man is has greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. Holiness is not shaped from without, or put on; it radiates from within. If goodness, purity, meekness, lowliness, and integrity dwell in the heart, they will shine forth in the character; and such a character is full of power. Not the instrument, but the great Worker in whose hand the instrument is used, receives the glory. The heart, filled with the Saviour’s love, daily receives grace to impart. The life reveals the redeeming power of the truth.

The witness borne concerning Jesus was, “Never man spake like this man.” [John 7:46.] The reason that Christ spoke as no other man spoke was that He lived as no other man lived. If He had not lived as He did, He could not have spoken as He did. His words bore with them

convincing power, because they came from a heart pure and holy, burdened with love and sympathy, beneficence and truth. A man's worth is not measured by the position of responsibility that he occupies, but by the Christlike spirit that he reveals. When the Saviour abides in the heart, the work bears the impress of the divine touch. Self does not appear. Christ is revealed as the One altogether lovely.

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels stand by his side, listening to his words, noting the manner in which he does his work, to see if larger responsibilities may not be safely entrusted to his hands. If he trusts constantly in God, these angel-watchers will not allow his work to deteriorate. They will not permit it to be warped into line that will imperil the cause of God.

The Lord is looking upon the work that comes from the hands of His people. He will judge every piece of work, to see of what sort it is.

Pure and undefiled religion speaks for itself. It transforms the characters of all who receive it, improving their usefulness and beautifying all with which it is brought in contact. In the web of life, its golden threads of faith are interwoven with the coarsest as well as the finest material.

Soul-saving—this is the great object of our ministry. In the work of soul-saving, divine and human agencies are to combine. God has done His part, and Christian activity is now called for. God expects His people to act a part in the work of bringing the light of truth to all nations. My brethren, plead with God for power for service. Your understanding needs to be quickened and purified. You need to know that you know the real principles of the truth. You need to cherish humble faith and true godliness. Then when you meet opponents, you will not meet them in your own strength. The angel of God will stand by your side, to help you in answering the questions that may be asked you. Satan will stir up your opponents to say things hard for you to bear, in order to provoke you to speak inadvisedly; but speak no words that Satan can take advantage of. We read of Christ that He did not bring a railing accusation against Satan, when contending with him about the body of Moses. Had he done this, He would have placed Himself on the enemy's ground. In all that you do and say, reveal the meekness of Christ.

Lt 188, 1902

Cady, M. E.

“Elmshaven,” St. Helena, California

December 4, 1902

Dear brother Cady,—

Without consulting you, I placed a student in the Healdsburg school. I expected to see you about

this when I was in Healdsburg the week before last, but the day after going there, I was taken sick, and was obliged to keep very quiet. The next morning we returned to St. Helena. This is why I did not talk with you in regard to the student sent to school from Petaluma.

I am not at all acquainted with this young lady. In talking with me about her, Brother and Sister Rice gave her a very high recommendation. I expected to be at Healdsburg when she reached there and intended to talk with you regarding her. But my health and work would not permit this, and therefore I did not have opportunity to arrange matters as I expected to.

At one time I created a fund for the assistance of students from the royalties coming to me from my foreign books. Several dollars of this fund were placed in the Healdsburg school. The money was to be lent to students in need of help, with the understanding that they would replace it after they had received their education and were earning money for themselves. Thus there would always be some money to use for the same purpose.

I wish to ask whether these terms have been fulfilled. Is the fund exhausted? Have not those helped by this fund returned the money lent them? I should be pleased to know how this money has been used. If the terms on which it was placed in the school have been fulfilled, there should still be a fund from which students such as the one sent from Petaluma could be helped. If this fund has been allowed to melt away, an injustice has been done me and the students that could be helped by it.

In regard to the student from Petaluma, I felt at perfect liberty to send her to Healdsburg College, and I shall feel at perfect liberty to send other students, knowing of the fund that I placed in the school to help such ones. If those who drew from this fund have failed to return the money, see if they cannot now do so. If they are not in a position to do this, let the tuition of this student be paid from the proceeds brought in by the sale of Christ's Object Lessons. It was to help worthy students, as well as to lift the debt from the schools, that the gift of this book was made.

Lt 189, 1902

Brethren in the Work of God in Europe

"Elmshaven," St. Helena, California

December 7, 1902

To my brethren in responsible positions in the work of God in Europe,—

I have words to speak to you. It is time for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. Let sanitariums be established there; let hygienic restaurants be started. Let the light of present truth shine forth from the press. Let the work of translating our books go forward. I have been shown that in foreign countries many lights will be kindled.

In many places in Europe the Lord's work has not a proper showing. Help is needed in Italy, in England, and in many other countries. A larger work should be done in these places. Laborers are needed. There is talent among God's people in Europe, and the Lord desires this talent to be employed in establishing all through this great continent centers from which the light of His truth may shine forth.

There is a work to be done in Scandinavia. God is just as willing to work through Scandinavian believers as through American believers. We are hoping and praying that Elder Olsen will renew his courage, and grasp the hand stretched out to save him, making God his trust. He must have courage in the Lord. He must do all that he can to help his brethren and sisters in Europe. We know that the Lord will work through him.

My brethren, bind up with the Lord God of hosts. Let Him be your fear and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for the supremacy, God will work mightily for us.

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon his servants any measure of efficiency that their case demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations.

Study the forty-first chapter of Isaiah, and strive to understand it in all its significance. God declares: "I will open rivers in the high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [Verses 18-20.]

He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," He declares: "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. ... I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." [Verses 10, 13.]

"To whom then will ye liken me, or shall I be equal, saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of His might, for that He is strong in power: not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my

judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” [Isaiah 40:25-31.]

Lt 190, 1902

Franke, E. E.

December 11, 1902 [typed]

Elder Franke

Dear Brother,—

The large cities are to be warned, but, my brother, not all the methods that you follow in this work are right. You think that you are at liberty to spend all the money that you please to gain the attention of the people. But remember that in the Lord’s vineyard there are many, many places to be worked, and that every dollar is needed.

God is not pleased by your large outlay of means to advertise your meetings, and by the display made in other features of your work. The display is out of harmony with the principles of the Word of God. He is dishonored by your expensive preparations. At times you do that which is represented to me as the shredding of wild gourds into the pot. This display makes the truth taste too strongly of the dish. Man is exalted. The truth is not advanced, but hindered. Sensible men and women can see that the theatrical performances are not in harmony with the solemn message that you bear.

How can God be glorified when you depend for your singing on a worldly choir that sings for money? My brother, when you see these things in a right light, you will have in your meetings only sweet, simple singing, and you will ask the whole congregation to join in the song. What if among those present there are some whose voices are not so musical as the voices of others? When the singing is such that angels can unite with the singers, an impression is made on minds that singing from unsanctified lips cannot make.

I am instructed to say to you, Brother Franke, Turn square about. Do not longer shut the Spirit of God away from your meetings. Depend on the Lord. Go forward in His strength. Henceforth, place no more wild gourds in the pot, to poison the food. Bring meal, the grace of God, to counteract the element of death. Feed the flock of God with meat in due season.

Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches.

The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts.

Let the believers living near the place where you are holding meetings share the burden of the work. They should feel it a duty and a privilege to help to make the meetings a success. God is pleased by efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ.

The people in Greater New York need gospel teaching. But the parade you make destroys the impressions that God desires you to leave on their minds by your presentation of truth. Christlike words and deeds have far more influence for good than all the outward show and expensive preparations that can be made. Expending money for display is not the way to get the truth before the people. It is the way to keep Christ hidden. Conduct your meetings with the solemnity befitting the importance and sacredness of the testing truths that you are presenting, praying constantly, and constantly drawing nearer to God.

Lift up Christ, the sin-pardoning Saviour. Bend all your efforts to proclaiming His message of forgiveness. A great work is to be done. In the future there will be many conversions. Some now in error will be preaching the truth.

Lt 191, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 6, 1902

Dear son Edson,—

I have counsel for you from the Lord. I have been praying for you at the family altar and during the night season. I have been asking our heavenly Father to adjust matters to His own name's glory. In the night hours, I have walked the floor of my room, my prayers ascending to God, that He might guide and control every one connected with the work at Nashville. God says, “If those who have allowed a wrong spirit to control them will come to Me in repentance and will confess their sins, I will hear their prayers and will pardon them. But if they do not come to Me, if they consult human agencies and allow themselves to be leavened with the leaven of human malice and evil-surmisings, they will surely be separated from My work.” “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, not a yoke manufactured by human power. Stand free in meekness and humility and lowliness. Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” [Matthew 11:28-30.]

This is the experience that God desires every one to obtain. In your work, you will, through humble prayer, gain strength from above. You can in faith commit your case to the Lord; for He cares for you and will judge in truth and righteousness.

“Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Show thy lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings.” [Psalm 17:1-8.]

Do not censure the words or the attitude of your fellow workers. Silence is your eloquence; for there are men who stand ready to misconstrue, misinterpret, and falsify. Unless the hearts of these men undergo a thorough transformation, they cannot be worked by the Holy Spirit. God has opened to me plainly the deep workings of human agencies.

Sincerity and uprightness of heart, with fervent prayer, are essential to acceptance with God. He knows every chapter, every letter, from the beginning to the end, in the experience of every soul. He searches the hearts and tries the reins of the children of men. Those who are accepted by Him must worship Him in spirit and truth and in the beauty of holiness.

My son, confidence in God is the great means of success. Believe in Christ. Live in Him. Jesus is mighty. He will give you power to resist satanic agencies. Walk humbly with God. Commune with Him, and have no angry words with men. Confidence in God is your safety. This is the grand means of security, and if you trust in Him, He will keep that which is committed to Him, and you will be carried in safety through every trial. The Lord will not leave you to the mercy of those who report evil.

Give no one occasion to misinterpret you. Treat every one kindly and respectfully, but be careful in your speech. You have been appointed by God to do His work. Keep your mind pure and clear, undefiled by any of the working of evil-doers. Stand in the strength of the Lord God of Israel. Stand fast, ever wearing the yoke of Christ, ever learning of Him His meekness and lowliness. Let not the work of the enemy discourage you. It will hinder. It hindered us in Cooranbong. There are those connected with the cause of God today who are not inspired by God. But you cannot help that. Let the peace of Christ rule in your heart, and Christ will be your shield and your salvation. Many things will be said and done that are the outworking of unconsecrated, evil hearts. Men will utter falsehoods. They will think and speak evil. But God will not permit them to bring their evil counsels to pass.

I have a word for you. Go forward in preparing books. Do the work that you are planning to do

with Patriarchs and Prophets. Give it to the world illustrated. But do not try to deal with men who are not making God their Leader. Go forward! God's time to vindicate all righteousness will come. If you make mistakes, acknowledge them.

But you are not to admit as an error that which is not an error. God wants His servants to make straight paths for their feet. Cultivate mercy and compassion for those whose perceptions are clouded, and whose work, therefore, is of a character that God cannot endorse. Go straight forward, looking to Jesus, the author and finisher of your faith. While you are worked by Him, you can say with assurance, "All His judgments were before me, and I did not put away His statutes from me. I was also upright before Him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward. For Thou wilt save the afflicted people; but wilt bring down high looks. For Thou wilt light my candle: the Lord God will enlighten my darkness. For by Thee I have run through a troop; and by my God have I leaped over a wall. As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. ... Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slide." [Psalm 18:22-33, 35, 36.]

This will be the experience of those who wear Christ's yoke and learn His meekness and lowliness. This is your safety. Lean not on the arm of flesh; for if you do, you will certainly fail to fulfil the commission which God has given you, a commission that He has not withdrawn. Do not allow what men say to lead you to misrepresent your Leader. Do not trust in man. God says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

Lt 192, 1902

Palmer, Brother and Sister [W. O.]

"Elmshaven," St. Helena, California

December 1, 1902

Dear Brother and Sister W. O. Palmer,—

May the Lord greatly strengthen you physically and mentally and give you moral power. The Lord hath pardoned thy transgressions; He hath forgiven thy sins; He hath lifted upon thee the light of His countenance.

When I was in Battle Creek during the last General Conference, the instruction given me in reference to you was that you were in danger and that the Lord would have you connect with James Edson White; for you would have to pass through great trials. But a work must be done for you. Wrongs must be made right. I was instructed that whatever might be the reflections and accusations brought against you, I must encourage you and not depress and destroy you as many would surely do if left to work out their own inclination.

The word of the Lord to me was: “Instruct him as a mother would instruct her son. Leave him not to be accused and battered down. He can be an overcomer through the blood of the Lamb and the word of His testimony. Encourage him. His temperament and Edson White’s are not of the same order, but these two workers are to harmonize in My service and to help each other. Men will pass judgment, but the Lord God of Israel hath spoken.”

My brother, I have words to say to you. The Lord has His eye upon you. Ever looking unto Jesus, you will reflect His character. By “beholding as in a glass the glory of the Lord,” you will be “changed into the same image, from glory to glory”—from character to character. [2 Corinthians 3:18.]

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer.” [Psalm 19:7-14.]

The written Word of God is to be your lesson book. Study it; bring it into your character-building. Take no man, whatever may be his position or work, as your criterion; for all men have not the true experience that will help you. Study your Bible. Bring it into your life as spiritual food, partaking of it in order that your character may be conformed to the character of Christ. Thus you may become Christlike. Appropriating the Word, and feeding upon it, you will be a partaker of the divine nature, overcoming the corruptions that are in the world through lust. God’s written Word is a perfect Guide-book for your daily life. Your faith must rely upon a “Thus saith the Lord.” The Bible is to be the rule of your life-practice; for all who follow its teachings are made wise unto salvation.

You cannot depend on your own righteousness. If you make the Lord your trust constantly, you will not be brought into confusion. For keeping power, trust wholly in the One who understands all your spiritual necessities. God is very pitiful. Depend on Him alone. Christ’s righteousness

atones for your sins. He is making intercession in your behalf. Seek to please Him by keeping all His commandments.

The more that we, individually, are acquainted with the Bible, and the more earnestly and zealously we criticize ourselves, comparing our hearts and lives with the standard of God's requirements, the more fully will we trust only in the Wisdom that cannot err. Through faith we will accept the promise given to those who receive Christ as their personal Saviour—the promise that to them He will give power to become sons and daughters of God.

My brother, keep the perfection of Christ's character ever before you. Whatever may be the human judgment pronounced on your case, remember that God has authorized no human agent to be judge of his fellow man. Put your trust in God at all times, and you will find Him able to keep you by His almighty power. He will be an ever-present, all-sufficient defense against the strife of tongues which Satan inspires to confuse and weaken and discourage.

God does not give the slightest endorsement to the spirit of surmising evil, of making a mountain of a molehill, that men have manifested in criticizing every wrong word and act that they can discover. These men do not understand what manner of spirit they are of. They are making themselves as gods, to lift up or to cast down. God will bring them over the road of trial and show them the wickedness of their course.

The Friend of sinners knows how to help and strengthen and bless those who, having sinned, turn again unto the Lord. Those who seek God with the whole heart will find Him a present help in every time of need. He will heal the erring, instead of denouncing and crushing them. He will hear the penitential prayers and will pardon the repentant ones, doing them good according to the great riches of His grace.

Now, my brother, put your trust wholly in the Lord. Human judgment would set the erring one aside; but Christ, were He present, would say to these men who pass such judgment, "He that is without sin among you, let him first cast a stone." [John 8:7.]

All Christian gifts and graces come from the Holy Spirit. Upon different individuals the Lord bestows different gifts and measures of grace and means of influence. For the wisest of reasons, He has ordained that every man shall fill his own place. God will bless you, Brother Palmer, in doing the work that He has appointed you to do. Guard against carrying heavy responsibilities. You have been so worried in mind that life and courage have been almost crushed out of you.

Now lift up heart and soul in praise to God because He has acknowledged you as His child. He will make you His helping hand and will bless you in the work of trying to help other souls. The Holy Spirit will work every heart susceptible to its holy influence. Christ's righteousness will go before such an one, and the glory of the Lord will be his rearward.

Brother Palmer, let your every word be guarded. Say nothing that will irritate. Let your words be

few and well chosen. The Lord will strengthen and bless you in doing His will.

Lt 193, 1902

McDearmon, Sister

“Elmshaven,” St. Helena, California

December 8, 1902

Dear Sister McDearmon,—

We have enjoyed a visit from our daughter Emma. We had hoped that she could remain here through the winter; but Edson has written that he must have her with him, so we must let her go. We will not complain.

I had hoped that before this we could have a visit with you. It may be that we shall yet. We are both approaching old age.

I have made my will. Have you? If not, I would advise you to do so without delay, while in the full possession of the faculties of your mind. You will not die one day sooner for having made your will. It is some time since I made mine. I am glad that I do not have this matter to think of every day that I have an ill-turn. I advise you not to delay to give expression to your desires as to how your property shall be used after your stewardship will have been closed. If I were you, I would attend to this little matter at once; for it is the right thing for you to do. You may thereby save others much perplexity and expense. You can arrange in such a way that so long as you live, you will have the guardianship of your property.

I was sorry to hear of your sickness. I am much pleased, and very thankful to God, to know that you are still spared. I may meet you once more. At the present time my health is very good, for which I am thankful. I see very much to be grateful for. Years ago I was crippled in both my limbs, yet I can now easily go up and down the stairs, to and from my room, many times every day. I should not complain if I were a cripple; but I am not, and for this the Lord Jesus Christ shall be glorified.

We will be perfectly submissive in the hands of the Lord. We will trust in Him and rejoice in His love, for communion with Him is sweet to the Christian's heart. Christ Jesus never changes, never disappoints us. He is the same yesterday, today, and forever.

I wish your children could be with their mother. As we view it, this would be a blessing both to you and to the children. But it is now comparatively only a moment of time before we shall meet to part no more.

My dear sister, commune with Jesus. He will bless and comfort you. He is the widow's God and Husband. Trust Him. Surely you will continue to trust Him who has never failed you. Be of good

courage in the Lord; for He comforteth you.

In much love.

Lt 194, 1902

Daniells, A. G.

St. Helena, California

December 7, 1902

Elder Daniells

Dear brother,—

I have been looking over some things written in my diary in regard to you. The Lord has opened many things before me. When you were here, you laid before me the condition of things in the publishing house at Nashville. You spoke of the terrible financial embarrassment resting on the work there and gave me the impression that the brethren did not think that anything could be done to set things in order, because Sister White would exert her influence to prevent them from doing what they thought necessary to put matters on a proper basis. Questions were asked me, and I answered them in the light of your representations. I said, "If what you say is correct, I will not stand in the way of your doing what you think ought to be done." You said that if you could adjust matters as they would be adjusted if the difficulties existed in any other place, the work would be placed on a sound basis.

The interview was reported and written out, and a copy was given you. The night after, and for several nights following, light was given me regarding the matters of which we had talked; and a heavy burden came upon me.

While at Fresno, I was in the night season in a meeting where the room was darkened, as if a blanket of darkness had been drawn over the assembly. Some one was speaking. The voice was the voice of Elder Daniells, but the words were those of Brother E. R. Palmer. In that meeting, the Lord laid on me a heavy burden, a burden that I could not lay off. Soon after, I was asked to speak in a morning meeting, and I consented, not knowing how my mind might be led. You know the result of this meeting. My message to Brother Jones and Brother Corliss was to them a savor of life unto life.

Just as Elder Jones was leaving for Battle Creek, I sent him a message of warning, and a little while after, I received from him a letter expressing his thankfulness, accepting the testimony and declaring his determination to act upon it. He said that he had separated from that which the testimony warned him against, and that his wife was now a happy woman.

This was an encouragement to me. But the burden that had come upon me after my interview

with you still rested heavily upon me. I could not rid myself of it. I could not sleep. The Lord reproved me for accepting any man's version of matters, even Elder Daniells', when He had already given me instruction.

I never remember feeling more pained than I did after speaking as I did in the interview with you. I had nothing to say in favor of Nashville. The Lord reproved me for this, and pointed me to those who by His appointment were laboring in Nashville. I was cited to the experience of the Lord's people as recorded in the third, fourth, fifth, and sixth chapters of Ezra, when those who were not in harmony with God tried to hinder the work that He had said should be done.

That there should be an attempt to counterwork the Lord's plans, and to hinder the good work being accomplished in Nashville; that Elder Daniells and others, notwithstanding the light that God has given, should join in this attempt, is an offense to God. He will not endorse their work, nor countenance their course of action.

A decided call will have to be made for our people to come up to the help of the Lord. The whole history of the work in the South will have to be presented to our people, to remove the false impressions made by misrepresentation.

We do not say that in the work at Nashville every thing has been done in the wisest way, but every stroke that the workers have made has been to them a lesson of instruction. They have labored with intensity and untiring zeal. Those who have done nothing to help, but everything to hinder, might better have been helping the workers, encouraging them with their prayers. All that the Lord has permitted to come upon these workers in trial and grievance was sent to correct their mistakes and to keep them from making further mistakes. These workers were untried. Who among those who have lifted their voices in questioning and recrimination and accusation would have worked any more wisely, or with more self-denial and self-sacrifice? "He that is without sin among you, let him first cast a stone." [John 8:7.]

Brother Daniells and Brother Palmer, whatever may be your future, you have made and are making mistakes. The work that you have done by leavening minds with distrust will not be easily undone. You have believed false statements made by those whose understanding was confused. Had you been placed in the position of those you criticize so severely, you would not have done so well, in many respects, as they have.

Our people in America, Brother Daniells, needed not to be inspired with a spirit of suspicion. You have listened to false reports, receiving them as truth, and reporting them as such, weakening the hands of those who have done a good work in the Southern field. The word of the Lord is, Let every mouth be silent, every word of accusation hushed. God will call men to account for the suffering they have caused His workers. My brethren, you are just as you were represented to me. A dark blanket covers your perceptive faculties, and yet you work with as much earnestness and zeal as if you were controlled by the Holy Spirit. You know not what spirit you are of.

The finishing of one duty is to be a preparation for the performance of the next. But you have neglected one duty to grasp another that the Lord has not given you. Thus your spiritual eyesight has been beclouded, as it was beclouded in Australia. The performance of your duty in harmony with the messages God sends will bring light to your souls and to the souls of others.

In all our efforts for reformation, the Word of God is to be our guide. We are ever to show a cheerful readiness to bring about the union that Christ prayed should exist among His followers.

There are those who have not felt pleased with the effort to make Nashville a center. But if they had walked in the counsel of the Lord, they would have seen that it was His will to make Nashville a center, that in this place different interests could be established and carried forward, and that the work in this city was to be a sample of the work that should be done in other places. The preliminary work that has been done in Nashville should have been done years ago.

I was bidden to call for means for the Southern field, where workers were laboring with the greatest self-denial to advance the work. But some of the money raised in response to the calls made was diverted into other channels. God saw the pressure for want of means. He marked the spirit of opposition manifested. The way in which this field has been treated is an insult to Him. Money has been kept from it that should have been used to establish a school and a sanitarium near the city of Nashville. The establishment of these institutions should now be advanced as rapidly as possible. In connection with the school, industries should be started that will provide the students with employment that will help them to be self-supporting.

The establishment of these institutions is the work now before us. Let no selfish threads be drawn into the web. Let all remember that the word of the Lord is that the cities must be worked.

At present I have no idea of attending the General Conference, wherever it may be held. But I dare not say that I will not go. If the Lord bids me attend this meeting, I will go, but if He gives me no orders, be assured that I will remain where I am free from strife and contention. I shall use my time in preparing the testimonies for publication. I must prepare for our people the instruction given me in regard to the Southern field. The Lord commands me to speak, and this I shall do. I have been instructed to bear my testimony with the decision of authority, as a messenger from the One who knows the history of the work in the Southern field from the beginning to the end.

Lt 195, 1902

Bollman, C. P.

“Elmshaven,” St. Helena, California

December 8, 1902 [typed]

Diary

Elder C. P. Bollman

My dear brother,—

During the past night I have been much exercised in mind over the past, present, and future of the work at Nashville. Words were spoken by One who understands the situation. “The past must not be repeated,” He declared.

Those who claim to be God’s children have varied dispositions. Satan will control every one whose heart is open to his temptations. If permitted, he will take possession of the mind, inspire the thoughts and words, control the spirit, and mold the character.

My brother, there is in your temperament a non-religious element that, unless constantly repressed, will strengthen your tendency to pursue a course that will hurt your soul and bruise the souls of those who differ from you.

You have every advantage for securing a harmonious development of character. Remember that you have the presence and help of Christ. In daily spiritual life our faith will be severely tried. You are in heaviness of spirit through manifold temptations. But the trial of your faith must continue. If you carry yourself as the Lord’s servant, willing to do His will, and remembering that Jesus knows your every thought and act, you will be given strength to overcome.

Christ is acquainted with the spirit you manifest. He knows every impulse of your heart, every purpose of your soul. Your every imagination is open to His inspection. Realizing this, will you not show genuine reverence for the person of Christ, in whose presence you are constantly standing? Will you not be courteous, tender, kind, and respectful to all with whom you associate? Will you not cultivate daily the traits of character that are after the divine similitude? Will you not pray to the Lord to give you an humble heart, and then in word and in spirit live your prayer? If you do this, your stubborn, unyielding disposition will be overcome in the Lord’s own way, not in a way marked out by you.

Self must die, Christ’s life must be represented in your life, else you will never sit with Him upon His throne as an overcomer. Your way, your spirit, the standard that you have set up for yourself, must be materially changed if you remain connected with God’s work and workers. You have asked the Lord to teach you how to rest in His love, how to subdue your envious, jealous spirit; but you sometimes desire Him to grant your petition in your own way. Instead of submitting to His way, by your words and your deportment you are liable to strengthen your unenviable traits of character, cherishing in your heart the spirit of evil-surmising and hatred, which grows stronger with every indulgence.

My brother, indulge this wicked spirit no longer. Brace up like a man determined to overcome. Walk in the path of self-denial and self-sacrifice. Lift the cross of Christ, and bear it manfully. Ask that the Holy Spirit shall convince you of sin, and give you a closer acquaintance with your

objectionable traits of character, a deeper consciousness of the wickedness cherished within your heart, that you may learn to hate and despise the evil of your natural disposition. Be not discouraged at the sight of this evil, but work toward the right with all the capabilities that God has given you. No longer do the work that you have been doing, but begin to do the work that Christ did. He was always a blessing to others. There is a very marked difference between your way and Christ's way of doing God's service. It is best for you to work in Christ's way. As you study His life and His character, you will improve in spirit and in address, and will be preparing to be a member of the royal family, a child of the heavenly King. Following in His footsteps, you will possess the sanctified courtesy, the amiability, the grace of love, of which you are now so nearly destitute.

Before entering the courts above, you will first have to enter upon a disciplinary process of softening and subduing your hereditary and cultivated tendencies to wrong. This work will call for watchfulness and much prayer. Your spirit and your works must be reformed before you can win the reward of the overcomer. There are many Christian graces that for your present and eternal good you should cultivate.

Do not undertake to mark out the way in which the Lord shall work, but yield yourself entirely into His hands—heart, soul, mind, and strength. Make this your first business; for the Lord has instructed me to say to you that you must be converted before you can be a vessel unto honor. If you will not become thoroughly converted, if you continue to cherish the spirit that you now manifest, it would be advisable for you to separate from those with whom you are connected in the Lord's work, because others would be injured. Until you are converted, you will be spiritually weak, and will do but little Christian labor for souls ready to perish.

You are not now fitted for the work of dealing with human minds. To every man God has given his work, according to his several ability. The talents that He bestows upon man are varied. Different men have different gifts. God requires all, whatever their gifts, to have a clear insight of the practical workings of Christianity in every line of service in which men are called to minister.

The great principles of Christian conduct that are laid down in the gospels are plain, simple, and direct. These principles are to be practiced. If every worker would heed the instruction that Christ has given to His disciples, there would be no more contention, no wicked, envious feelings, no accusation and criticism of one another's work, no rejoicing among satanic agencies over the fact that one professed Christian has educated himself to reflect upon and to undo the work of another Christian.

God has appointed no man to be the judge of another man's work. Every laborer is to make sure that his own work will bear the inspection of Him who judgeth every man righteously. Let those who are so zealous to accuse use their voices to minister to the needs of souls ready to perish. If they find it impossible to enter into the labors of others without taking upon themselves the

burden of sitting in judgment upon their work, let them decline to assume such responsibilities. Let them rather take up some line of work that God can trust them to do and put into this work so much consecrated zeal that their efforts will be without fault.

God grant, Brother Bollman, that you may begin the work of cementing your heart with the hearts of your co-workers. Pray for the gift of the Holy Spirit. Ask of God, and He will give you His rich blessing. Tell Him that you want the Christian graces developed within your heart. Place yourself as an empty vessel before Him, to receive of His rich grace. You will have to exercise yourself unto godliness. The Lord places you where you must exercise in order to increase your development in spiritual things and to be conformed to His image.

I have a deep interest in you, in Brother W. O. Palmer, and in my son Edson White. If you humble your hearts before God, He will bless you abundantly.

Lt 196, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 6, 1902

Dear brethren and sisters,—

The New Year is just before us, and plans should be laid for earnest, persevering effort in the Master’s service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord’s work, and a blessing will attend those who engage in it with earnestness and diligence.

I thank my heavenly Father for the interest that my brethren and sisters have taken in the circulation of Christ’s Object Lessons. By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. Christ’s Object Lessons is to live and do its appointed work, but not all the thought and effort of God’s people is to be given to its circulation. The larger books Patriarchs and Prophets, Great Controversy, and Desire of Ages should be sold everywhere. These books contain truth for this time—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale.

The effort to circulate Christ’s Object Lessons has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. Many more of our larger books might have been sold if church members had been awake to the importance of the truths that these books contain and had realized the responsibility resting on them to circulate them. My brethren and sisters, will you

not now make an effort to circulate these books; and will you not bring into this effort the enthusiasm that you brought into the effort to sell Christ's Object Lessons? In selling Christ's Object Lessons many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field.

Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in His hands of convicting and converting many souls. Many have read them with eager expectation and by reading them have been led to see the efficacy of Christ's atonement and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take His loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation.

The Lord has sent His people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.

My brethren and sisters, work earnestly to circulate these books. Put your heart into this work, and the blessing of God will be with you. Go forth in faith, praying as you go that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are a true Christian. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day.

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways"—to men who take an active part in the world's work, to the teachers and leaders of the people. [Matthew 22:9.] Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love.

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfilment of the purpose of heaven, He became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but He came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression and received the stroke of death that brought deliverance to the race.

It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with His spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour.

I ask those to whom the light of truth has come, What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity; or will you devote your time to strengthening the things that remain, that are ready to die? When our people begin to do something for the Master, complaints will no longer be heard. They will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for Him.

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and they will gain an experience that will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, He will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted.

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to

the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way before you.

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourself up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to Him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work in humble faith and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek Him earnestly with the whole heart, you will find Him, and He will strengthen and bless you.

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one struggling with evil, Christ says, "Let him come to Me;" and He places His hands underneath him, and lifts him up. [John 7:37.] The work that He did, you as His evangelists can do as you go from place to place. Labor in faith, expecting that souls will be won to Him who gave His life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco-devotee from the habits that debase them till they are below the level of the beasts that perish.

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the Covenant is empowering His servants to carry the truth to all parts of the world. He has sent forth His angels with the message of mercy; but as if they did not speed on their way fast enough to satisfy His heart of yearning love, He lays on every member of His church the responsibility of proclaiming this message. "Let him that heareth say come." [Revelation 22:17.] Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work?

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in His service. O can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as His helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing to do and dare for His sake.

Lt 197, 1902

White, W. C.

"Elmshaven," St. Helena, California

December 9, 1902

Dear Son Willie,—

I have received your letter and was very glad to hear from you. We had received no letter from you for more than a week, and I was much troubled for fear that you might not be well. I had almost decided to telegraph to you, when we received a letter from Marian saying that she had heard from you. I was much relieved to know that you were not sick.

I wish there were among us as a people more good Christian religion. There would then be fewer board meetings, and much time and money would be saved. The lack of Bible religion necessitates much talk about what ought to be done. Did we live the words of Christ, we would be brought into such close contact with Him who is wonderful in counsel that we should know what to do to advance the work of God. When we take Christ as our pattern in character building, we shall make decided advancement; for we shall follow our Leader. Until we do this, our much talking will be of little avail. Talk is cheap.

When we are filled with a desire to be like our Saviour, when we refuse to weave self into the work that we do for the Lord, when we look away from finite counsel to the One who is too wise to err and too good to do us harm, we shall be strong in the strength of the Lord.

In order to see God, we must humble ourselves. I would not depend on the judgment of men who trust to their own methods and plans. When we accept Christ's words and Christ's plans, we shall not place self where Christ should be. We shall not think of going beyond His plain directions. We shall shun even the shadow of self-exaltation.

God has a much higher standard for His people to reach than they have reached in the past. O, what is there that will give them a consciousness of the responsibility resting on them to be Christlike in word and act? I shall try to arouse their slumbering senses by writing, but not by speaking. The awful sense of my responsibility takes possession of me. I do not desire to feel less keenly my obligation to the higher Power. That Presence is ever with me, asserting supreme authority and taking account of the service that I render or withhold.

There is altogether too little fear and reverence and love for God, and altogether too great an enlargement of self. I am afraid. I want to be as much alone with God as I possibly can. I do not want to mingle in the large assemblies of our people. I have been shown so clearly that many are yielding to the passion to be first, the desire to occupy a high place, that I tremble for our people and wonder what course the Lord will next take with them.

“Thou shalt have no other gods before me.” [Exodus 20:3.] This command must be more sacredly observed if we would fulfil the grand purpose of God for us in our creation and redemption. We must rise heavenward, making God first and last and best in everything. He is our sole, supreme, and everlasting good. Before we are ready to enter His kingdom, self must be

crucified. When self is made first, God is put aside, and the sweet sense of His presence and His love is lost.

God points out the path of duty, saying, “This is the way, walk ye in it.” [Isaiah 30:21.] In that path lie self-denial and the cross, but it is the only path of peace and safety. I am sorry to say that many are turning their backs upon this path, and are walking in the companionship of self—a companionship that they have every reason to dread.

The divine revelation and commission given to Moses made him great. He would not cease pleading, “Show me thy glory,” and the Lord made His glory pass before him. [Exodus 33:18, 19.] Moses talked with God face to face, as a man talketh with a friend. Naturally he was diffident, slow of speech, hesitating, self-distrustful; and the sense of his inability drove him to God to plead for the people under his leadership. But he was eloquent as he pleaded with God in behalf of his people. He presented them before the Lord, saying, “O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive this sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.” [Exodus 32:31, 32.]

Such is the sentiment of every soul upon whom is placed the responsibility of souls, and who strives to do the will of God. It was mercy that ruled in the leadership of Moses. It was mercy that spoke through the words and deeds of Christ. Not one thread of harshness was drawn into the web. To those who at this time take their position to move under the command of Christ Jesus, God will give great kindness, patience, long-suffering, gentleness, with a trusting heart. Christ bears their burdens with them. He is afflicted in all the afflictions of His people.

These men are to be true representatives of Christ. They are to rely constantly on His wisdom. This is necessary for the safe guidance of those whom they lead. In their work there is need of constant praying and believing, and of receiving the great gift of God’s grace, that they may have to impart to others.

That which God requires in His workers is a humble, trusting, obedient heart, and the willing service of the whole being, heart, mind, soul, and strength. Flattery is a curse to any man. Proud superiority is a curse. Increase of power is nothing. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] All the real power that man has comes through the meekness and lowliness that he has learned from Christ. Nothing can give greatness of soul save hiding the life in the pure life of Christ.

The Lord chooses men to do His work, and He keeps them in His service as called and chosen until they begin to feel a sense of self-importance and do not lean their whole weight upon the wisdom of the Master-worker. Then He leaves them to walk alone; for Christ will not glorify man. His name is to receive all the glory. When a human being is called by God to His service, his work is set before him, and great responsibilities are laid on him. These responsibilities he

can bear if he learns daily to wear the yoke of Christ gracefully. “Learn of Me,” said the One who made all things; “for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:29, 30.]

Every day God’s workers are to be partakers of the divine nature, having overcome the corruption that is in the world through lust. They are men that God has chosen, and He will work through them and with them, enabling them to scatter blessings wherever they go, and to build up the work where God is building, strengthening the hands of the laborers, and discerning with clear perception who are doing something to advance the work. They are co-laborers with Christ, representing His character in goodness and compassion and tenderness and love. They have a high and holy work to do in union with the great Sin-bearer.

The stubborn and hardhearted, unless they reform, will be separated from the work. The Lord Jesus cannot accept the labors of any man who has lost his first love. He may have the capabilities essential for the work, but unless the love of Christ is burning on the altar of his heart, the want of that love will be seen in all his work, and Christ will be misrepresented.

Courage and self-reliance are essential in the work of God, but without love they are as a sounding brass and a tinkling cymbal. All along the path we travel we are to leave waymarks of the love of Christ. This love, acted out in the life, always brings a response. It causes gratitude offerings to be brought to God by those who appreciate the grace of goodness. God’s co-workers will be acknowledged as their upward and downward strokes are made in harmony with the great grace of the Saviour, who offered Himself as a sacrifice for the sinful race.

Those who are connected with God as His co-laborers can reveal greatness of soul only as they comprehend the exalted dignity of the work in which they are engaged. A true estimate of the sacredness of this work can be gained only as we behold it in the light of Christ’s compassion. He made an infinite sacrifice in order that men and women might be co-workers with the Father and the Son.

Christ expects each of His workers to do His work. This He has commanded in His word. “Follow Me,” is His call to them. He came to our world to give men an example of a pure and perfect life. He who in God’s service sacrifices all of self and selfishness finds his reward in the work of seeking to save the lost and in the joy that he feels in seeing sinners brought to the Saviour.

Those who live to serve self will soon grow weary in the service of Christ; for they want the glory themselves, and in Christ’s service, all the glory is to be given to God.

The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world. God’s workers, in whatever line of service they are engaged, are

to bring into their efforts the goodness and benevolence and love of Christ.

God calls for light-bearers who will fill the world with the light and peace and joy that come from Christ. God will use humble men, men who will cherish a sense of their weakness, who will not think that the work of God depends on them. Such men will remember what the service of God demands from them—the propriety of speech and action that God calls for. They will reveal that Christ dwells in the heart, imparting purity to the whole being.

Lt 198, 1902

Whitelock, T. S.

“Elmshaven,” St. Helena, California

December 14, 1902

Dear Brother Whitelock,—

Today I received your letter in regard to the Potts’ Sanitarium property being offered to us now for eleven thousand dollars. I have no hesitancy in saying that I think it would be well to accept this offer and close the bargain at the price specified, provided that you are certain of an ample water supply. This is my judgment in regard to the matter. We can take more time to consider the advisability of securing additional property near by.

I will send this letter to the post office tonight, that it may leave St. Helena tomorrow morning. If, after receiving this, you desire to wire to my son, W. C. White (who is now in Battle Creek, Michigan), in regard to the offer and my counsel to accept it, you may do so. If you can arrange with the agent to give you time to receive a letter from W. C. W. in reply to your message, before closing the bargain, I should advise you to do so; and in this case, be sure to have it plainly understood with the one with whom you are dealing, that the offer is to be held open until you can hear from the East.

I should be highly gratified, if our people could come into possession of this property. We ought to have it to use in the Lord’s work.

I am sending this letter without delay, so that you can make sure of securing the property. I have received a copy of the letter that W. C. White wrote to you, in regard to the prospects for organizing a company to purchase this property. Suppose you have received this letter. I will write to my son this evening. We do not want this property held by too many, nor do we want too many to settle near by. We will now make earnest efforts to raise money sufficient to purchase the place. If Brother H. W. Kellogg helps us, we shall be thankful. It is the Lord’s providence, I believe, that has given us this opportunity. I cannot write more now. Let not this chance slip. This is the property that we want.

Remember me to your wife. With respect.

Lt 199, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 14, 1902

Dear son Willie,—

I have just received from Dr. Whitelock the enclosed letter. It is in regard to the offer that has been made on the Potts’ Sanitarium. After reading it, I first thought that I would write to the doctor to close the bargain at once, but I finally decided to send his letter to you, and to ask you to telegraph to Dr. Whitelock your decision in regard to the matter.

I have no hesitation in saying that I think we should purchase the property. When it was offered for sixteen thousand dollars, I thought that we ought not to let it go; and now that it is offered for eleven thousand dollars, the lowest price ever put on it, I am sure that God’s providence is moving in the matter. I would telegraph at once, if I were you, to Dr. Whitelock to accept the offer. There should be no delay. The offer is more favorable than I expected it would be.

I have begun another letter to you, but cannot finish it today. I will send this short note out tonight, that it may leave in tomorrow morning’s mail. I enclose a copy of the letter I have written to Dr. Whitelock.

Be careful not to have too large a number in the Stock Company. It would not be best to have the property owned by too many.

If the place should be purchased, I would be glad if Henry Kellogg and his family could make their home there. And after you come home, you may perhaps think it well for us to go there for a while, taking our workers with us. Sister Hall could go and could help the Sanitarium workers to get the building ready for patients. Her experience would be of great value; for careful, economical planning will be needed. But you may think it best for us to remain at home, where we have facilities for work, and do that which needs to be done.

I cannot write much more this evening. I must go to bed; for I have been awake since eleven o’clock. Last night I found at my door your letter and a copy of Testimony No. 35. I was glad to hear from you. I hope you will guard carefully against taking cold. It made me very sad to read what you wrote about being about to talk just a little to the students while at Berrien Springs. You must not expose yourself. It is too serious a matter for you to run any risks. It pays to cherish every jot of strength that you have. Refuse to sit up late at night on Committee meetings. Give your body a fair chance, and you will then have much clearer spiritual discernment. I hope that you will be more concerned in regard to standing on vantage ground physically. “This one thing I do,” Paul said. [Philippians 3:13.]

May God help us to move understandingly, and may He bless you, is my prayer. Good night.

Lt 200, 1902

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

December 15, 1902

Dear Brother and Sister Kress,—

I received your good letter in due time. I meant to answer it before, but it has been necessary for me to do a large amount of writing since it came. I will mention the most important matters first. If I cannot write all that I wish to, I will leave the minor matters until another time.

In regard to your statement that Dr. Caro would come to help you in the Wahroonga Sanitarium, on certain conditions, including the privilege of serving whatever food he might desire to serve at the table, I would say that you had better not accept the services of those who will come only on condition that such terms shall be made; for the terms on which they would come are evidence that you do not want them. They would be a perplexity to you rather than a help. Any one who makes propositions of this kind would, I fear, cause you more anxiety and trouble than you could afford.

Try to secure the services of Dr. James of Ballarat, or of Dr. Braucht, or of some one else who can help you; and begin your work as soon as possible. But never allow Dr. Caro to connect with the institution with the understanding that tea, coffee, and flesh-meat will be served to the patients.

If Dr. Caro were connected with the Wahroonga Sanitarium, his influence would be exerted to launch out in such a way that you would not know how you stood financially, until embarrassments came upon you from which you could not relieve yourselves. His education and training are of such a nature that extravagance is as natural to him as is the act of breathing. His tendency is to take matters into his own hands; and I fear that you could not prevent him from doing this. There would be many difficulties to surmount as the result of extravagance, which would make of none effect the principles that Christ has given us in His life of self-denial and in His teachings.

Let us not have connected with the institution any one who would be a burden to your soul. Wait on the Lord. Not until you have sure evidence that Dr. Caro is converted, will the time come for you to make terms with him.

As regards to the flesh-meat question, I know that if such men as Dr. Caro should connect with the institution, you could not deal with this question without great worry and perplexity.

I have been instructed that there was a time when the Lord looked with great tenderness upon Dr. Caro; but our brother desired to carry out his own plans, and this made it difficult for him to work in harmony with the Lord's way. I think that if he were sanctified and humble before God, he has qualifications that would make him a blessing. When he is converted, when he is willing to learn of Jesus and to take counsel of God, he will be able to strengthen his brethren, and to connect with the great enterprise which we have undertaken, without bringing deterioration into it.

My brother and sister, you are to labor in a judicious manner, that those with whom you are brought in contact in the Sanitarium will recognize that a sanctified spiritual atmosphere surrounds your souls. This can be, and should be. It is truth that is needed—truth that cannot be bound. The greatest necessity of your patrons is a heart willing to receive the truth. Some will decide to come to the Sanitarium as the prodigal son determined to return to his father. These souls can be judiciously labored for and saved. Truth, brought into the life-experience, is a saving power.

If connected with the institution there were some one whose principles and words did not have a saving influence, he would testify against the sanctifying power of the truth. If a work were done by the Holy Spirit in the heart of such an one, he would rise to a higher, holier standard, where he could have a transforming influence upon the unbelieving patrons.

Until Dr. Caro is converted, he would, if connected with your medical institution, undo the very work that the Lord desires to have done. In the Sanitarium there must be a judicious ministration of the Word. Dr. Caro's influence would counteract this religious influence. God forbids this. I should be so glad if Dr. Caro's heart, mind, and character could, by his own consent, be brought into pleasing captivity to the will of Christ Jesus.

Christ is the Creator and the Redeemer of man. He knew perfectly what example man needed to place him on the platform that Christ has laid by His self-denial and self-sacrifice. Although Commander in the heavenly courts, He humbled Himself and was found in fashion as a man. He is the great Center. What unspeakable interest circles about Him! He laid aside His kingly crown and royal robe and came to this earth as the only begotten Son of the Father, the brightness of His Father's glory, the Lord of life. He humbled Himself, even yielding up His life, suffering an ignominious death on the cross.

Christ's death was required in order that man might have life eternal. He died in untold agony, suffering the most shameful abuse and the most excruciating pain. In view of His infinite sacrifice, how can those who claim to be converted lift up their souls unto vanity? How can they work away from the Pattern? "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we" who receive and believe in Christ Jesus "are healed." [Isaiah 53:5.] Shame and grief and humiliation He endured, that those who are so loth to deny self and to lift the cross might have an opportunity to

gain life eternal.

The one word written above the life that Christ lived in this world in behalf of the fallen race is “Salvation.” He stood at the head of humanity to save us from eternal death. He has given us a probation; for to “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [John 1:12.] Through the plan of salvation He placed man on vantage ground with God.

All this humiliation Christ chose to endure, that from His example man might learn not to exalt himself. Christ humbled Himself; and what does He say to us? “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” [Mark 8:34.]

While we were Christ’s enemies, He died for us. How fully He has expressed the love wherewith He hath loved us! While we were yet a race of rebels, He pledged His sinless life to save us! How great is the love that prompted such an infinite sacrifice! Should not the men and women who claim to be servants of Jesus Christ—yes, even sons and daughters of God—show their appreciation of the Saviour’s sacrifice by following His example? Those who will not follow the Lamb of God in self-denial and self-sacrifice for His dear sake will never be overcomers.

“Ye are My witnesses,” says Jesus. [Isaiah 43:10.] God is the author of truth. The gospel is invincible, because it is God’s Word. God has a deep interest in the final triumph of the truth. Its perpetuity is assured. The plan of salvation has been made. The terms are given. He who made an infinite sacrifice for the salvation of mankind is able to take away our sin. He has resources for making sure the perpetuity of the Word, that it shall never become weakened through vanities of human invention. The standard is to be kept elevated.

You are to stand forth in moral power. Let your light shine. Co-operate with God. Never can any soul be an overcomer, unless he wears the yoke of Christ and learns of Him His meekness and lowliness. Hear His invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy, and My burden is light.” [Matthew 11:28-30.] Every truly new-born soul will be meek and lowly; for he has become a member of the royal family, a child of the heavenly King. Looking upon the weakness and follies of mankind, Christ says, “My yoke is easy, and My burden is light.” And so all will find it who are willing to become as a little child in humility. Christ declares that the happiness of men consists in their willingness to co-operate with Him.

Ever it must be borne in mind that God has power to guide the footsteps of those who walk in the way of His commandments. The strength and efficiency is not in the human instrument, nor in any earthly circumstances, but in the arm of Him who has in His control all the means of success. Where lies the real power of a church? Not in the numbers composing it, nor in the outward appearance of the wealth of the members, but in their steadfast adherence to God’s Word. The truth, obeyed, is made the power of God unto salvation. It is not by display in dress, or furniture,

or anything else, that influence is gained. The ambitious desire to hide simplicity is not in accordance with Christ's example.

As a people we need to seek most earnestly for the energizing power of the Holy Spirit. We need to be born again. "A new heart," Christ says, "I will give you." [Ezekiel 36:26.] He takes the things of God, and shows them to those who follow Him in meekness and lowliness.

When we were baptized "in the name of the Father, and of the Son, and of the Holy Ghost," these three great powers pledged themselves to work in our behalf as we strove to live the new life in Christ. [Matthew 28:19.] And in receiving baptism, the human agent, inspired with new purposes, pledges himself to die to the world and live in obedience to Christ. The Father, the Son, and the Holy Ghost supply the power that makes him victorious in every conflict with the prince of darkness.

With the might of Omnipotence, God works to make the gospel triumphant. Can man bind the arm of Jehovah? Can he shut out the light of heaven? No, no! "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:1-4.]

God calls for perfection of character. Christ wants to blend our lives with His life. Let those who are determined to be Bible Christians strive lawfully for the crown of life. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Verses 12-15.]

I send you these words, because they are presented to me as the message of the Lord to those who are not obeying Him. Please read and study the third chapter of Colossians. It states plainly what we must do in order to leave on the minds of unbelievers an impression favorable to the truth.

A few words more in regard to what you ought to do toward securing physicians and other helpers for the new Sanitarium. Go to the Lord and to His written Word. Do not connect with any one who will prove to be a hindrance in spiritual things. I have earnestly longed and prayed that Dr. Caro would be enlightened by the Holy Spirit, that he might see wherein he is not a laborer together with God.

I had hoped that Brother and Sister Kellar would have seen before this time that they are not obeying the Word of the Lord. It has been presented to me that were they to connect with the Sanitarium as they now are, their influence would not leave a right impression on the minds of

those with whom they would be brought in contact. Their ideas regarding Christian deportment are not correct. They would not honor the Lord. They both need to be united with Christ. Until this union is formed, they could not be other than a great burden if brought into the Sanitarium. It will never do for them to be placed in connection with other workers unless they see and understand what it means to be the chosen of God.

I write you this because I dare not withhold it. I believe that you will understand me. I love these souls, but I know that until they are prepared properly to represent health reform, to set a right example, they should not be connected with the Sanitarium; for they would be a drawback to the success of its work. When they are prepared to meet the requirements of God, you will know it. They need a re-conversion.

We are living in a solemn and important time. The effort to build the Sanitarium has been a tremendous one, and we cannot afford to bring into connection with it those who would prove a hindrance to its work and an injury to its reputation.

In regard to flesh-meat, do not bring it into the Sanitarium. Neither tea nor coffee should be served. Caramel-cereal, made as nicely as possible, should be served in the place of these health-destroying beverages. In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely.

You may not at first have as large a number of patients at the Sanitarium as you will later on, but do not become discouraged.

I must now say good-bye. May the Lord bless you and keep you by His power.

In much love.

Lt 201, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

December 15, 1902

Dear brother and sister Burden,—

I have received and read your letter. I can sympathize with you in your perplexity. I wish that I could see you and talk with you. Do not suppose, from my letter, that I think you have changed in regard to economy. I think no such thing. But I know the danger of those who have not had the experience that you have had, and you will need to guard constantly against the introduction of this and that, which, though seemingly harmless, would lead to the sacrifice of principles that should ever be maintained in our restaurant work.

Recipes that are formed on the old plan of preparing food are gathered up and put into our health papers. This is not right. Only recipes for the plainest, simplest, and most wholesome food should be put into our health journals. We must not expect that those who all their life have indulged appetite will understand how to prepare food that will be at once wholesome, simple, and appetizing. This is the science that every sanitarium and health restaurant is to teach.

We are to teach the people how to prepare dishes that are <not expensive, but> wholesome and palatable. And never is a recipe to appear in our health journals that will injure our reputation as health reformers. If the patronage of our restaurants lessens because we refuse to depart from right principles, then let it lessen. We must keep the way of the Lord through evil report as well as good report.

I present these things to you in my letters to help you to cleave to the right and to discard that which we cannot bring into our sanitariums and restaurants without sacrificing principle.

I wish you could read the daily papers of this country, and notice the accounts of how men in responsible positions have dropped dead while traveling or while at some entertainment. Never have the deaths of wealthy men in high life been so frequent as of late. This is the result of a violation of nature's laws. Cause is being followed by effect. The life-forces are extinguished by indulgence. "Heart failure," say the physicians who attended these men at their death. Poor souls! They abused the Lord's wonderful machinery until it could endure no longer and gave up the conflict. God does not work a miracle to keep in motion the machinery that is worn out by the abuse put upon it.

In His warning message our Saviour has told us how it will be in the end of the world. "As the days of Noah were," He says, "so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

Very plainly Christ saw what the condition of society would be in the future. He saw that self-indulgence would control men and women. What of the marriage relation today? Is it not perverted and defiled, made even as it was in Noah's day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were "marrying and giving in marriage." [Verse 38.]

Before the flood there was violence in the land—heart-sickening violence. What is acted out constantly in our cities today? Men are killing women and women are killing men. Young girls fifteen or sixteen years old are killed because they refuse to be the wife of some man.

The same state of things exists today that existed before the flood, and the nearer we get to the large cities, the worse the evil is. My message is, Do not build up sanitariums in the cities. The laws of the land will become more and more oppressive, as in the days of Noah.

How long will the Lord suffer oppression of the poor that rich men may hoard wealth? These men are heaping together treasures for the last days. Their money is placed where it does no one any good. To add to their millions, they rob the poor, and the cries of the starving are no more to them than the barking of a dog. But the Lord marks every act of oppression. No cry of suffering is unheard by Him. Those who today are scheming to obtain more and more money, putting in operation plans that mean to the poor starvation, will in the last great day stand face to face with their deeds of oppression and injustice.

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us? The transgressors of the law of God have taken sides with their leader, the general of rebellion. He understands how to devise his satanic schemes and through whom to work for the carrying out of them. He is striving to lead every soul to take sides with him, and under the influence of his temptations, thousands are binding themselves up in bundles, ready to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing among the ablest of his helpers.

In the time of the harvest the Lord will say to His reapers, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My barn." [Matthew 13:30.] God has a people on the earth who will see the evil of every phase of oppression and will refuse to unite with the enemy in carrying out his plans.

My brother, we must not become too deeply involved in responsibilities of a commercial character. Thus we place ourselves where we become unfitted to do the special work that in this last time is to be carried forward. Our hearts must not be pressed beneath burdens of a financial character. We must not spend our time and energy in a work which, upon critical examination, is found to yield but little result in the salvation of souls. If the work in which you have been engaged brings a harvest of souls, this will certainly be seen. Do not allow a load of perplexing business to bind you and your family to close, hard labor in a work in which soul-saving is not the main feature. Do not incur a heavy debt in an effort to carry forward lines of work that do little to bring souls to the truth, lines of work in which the commercial interests are the main feature.

The Lord desires us to be sensible and to reason from cause to effect. Wherever a sanitarium is established, facilities are to be provided, to a greater or smaller extent, as the case may demand, for the preparation of health foods. In the future it will be impossible to transport the health foods from America. And for other reasons, it will be better to make your foods where you are, as far as possible. We are living amidst the perils of the last days, and the Lord desires His people to establish industries in the different countries. Industries should be established in connection with the Wahrenburg Sanitarium, but at the present time it is impossible to define exactly what these should be. This will open before you as you advance in your work.

The Sanitarium at Wahroonga is to be furnished with help of no ordinary character. If Dr. Caro had learned the lessons that he ought to have learned after he came to Australia, he would today be where the Holy Spirit would work through him. But it is now a very doubtful question in my mind whether he should be connected with the Sanitarium. For this institution there is needed an economical, God-fearing physician, who will link up with Dr. Kress and his wife, standing with them shoulder-to-shoulder and heart-to-heart.

Dr. Caro needs a re-conversion. This he must have in order to understand his imperfections of character, and to shape his character-building after the divine similitude. Without re-conversion, he cannot please the Master.

While he was in Maitland, he took steps that greatly injured his influence, and showed him to be a man who could not be depended on. Again, in Parramatta and in Sydney, he showed that he was inclined to make a great display over nothing. He separated himself from his God when he attempted to gain recognition from the world. He had been acknowledged by God. The Lord has declared that He desired him to stand in His strength. He had an influence that if kept up to the true standard, would have made him a workman that needeth not to be ashamed. But he turned from the power of God to human recognition, and in the estimation of the men with whom he linked himself, he spoiled his influence as being a man chosen for a special work. They no longer looked upon him in the same light in which they had hitherto regarded him. His striving to be first and greatest brought him to the place where he was last of all.

God did not want Dr. Caro to mingle his small, commercial affairs with the great, grand truths that he was handling. But this is the great mistake that he made, and unless he is changed in heart, he will repeat it, if he has opportunity to gain means for his own benefit, that he may shun economy and launch out in self-gratification, to make a great display.

With regard to your work, my dear brother, I cannot specify what your duty is, but I can tell you what it is not. It is not your duty to carry so many burdens that you will lose health and courage and faith in God. Refuse to dwarf yourself by overwork. May the Lord help you to plan so wisely that you will increase in spiritual, mental, and physical power.

It is your privilege to have the higher life, even the life of God. The first chapter of Colossians says much that I would say to you. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth. ... For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to

His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins.” [Verses 3-6, 9-14.]

I hope, Brother and Sister Burden, that you will not place yourselves where you will be overworked. Your particular work cannot now, perhaps, be defined. But the Lord can and will designate what you shall do to bring forth fruit that will in its turn bring forth more fruit unto eternal life.

I have much more to say to you, but have not the time, being pressed with many things. I have written plainly in regard to Dr. Caro, lest, when in a strait place for help, you might link up with one who is not fitted to build up, in the Lord’s way and according to His methods, an institution that is to stand as a memorial for the truth. The Lord designs that all His institutions—sanitariums, publishing houses, and schools—shall be a means of preparing a people to stand in the day of God. We have a decided evangelistic work to do in the cities, and we must not tie our hands, so that we cannot do this work. We are to have faith in God. We are not to link up with men who would put self in front and all else in the background.

Do not think that I have given up hope for Dr. Caro. I have not; but I know that if he is placed at the head of any institution, with the experience that he now has, he will cause great confusion and perplexity. He needs to see his need of the heavenly anointing, and to humble himself before the Lord. The Sanitarium needs not his extravagant ideas. Everything about the institution is to be neat and tasteful, but no extravagance is to be shown in the furnishings.

God help us to walk and work as men and women on the border of the eternal world. Soon an awful surprise will come upon the inhabitants of this earth. Suddenly, and with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to get ready. When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty; for there must be no delay. We are nearing the last great conflict.

Be of good courage, and make the Lord your Counsellor. Trust in Him. Make Him first and last and best in everything. In much love.

Lt 202, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 15, 1902

My dear brethren and sisters,—

Soon the old year, with its burden of record, will have passed into eternity, and the new year will have begun. Let us gather up the treasures of the past year, and carry with us into the new year the remembrance of God's goodness and mercy. Let us brighten the future by the thought of past blessings.

“Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.” [Philippians 2:12, 13.] We must co-operate with the Lord Jesus. Only thus shall we be able to accomplish our part of the work. We are to hold fast to all we gain through Christ.

O what wonderful advantages and opportunities there are for those who wear Christ's yoke! Our troubles come because we manufacture yokes for ourselves, refusing to wear Christ's yoke. He is our efficiency. He will give us power. Our part is to plant our feet firmly on the platform of eternal truth; then we may know that over us is the protection of God.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” [Romans 5:1.] To be justified means to be pardoned. To those whom God justifies He imputes Christ's righteousness, for the Saviour has taken away our sin. We stand before the throne of God justified and sanctified. We are emptied of self, and through the sanctification of the truth Christ abides in our hearts.

My brethren and sisters, let there be among you no accusing. This is the work of the enemy. If he can lead professing Christians to do this work, he is served as he desires to be. Let no one, by yielding to feelings of envy, weaken the hands of his brother, so that the work that might have been perfect is made imperfect.

Be careful how you carry reports. Often what you tell to others, though seeming to you to be truth, is misrepresentation. False conclusions have been formed. Thread after thread of misrepresentation has been woven into the web until the pattern is entirely false. O how many hearts are grieved and wounded because of the statements made by those who have no real knowledge that what they report is true! How much pain of heart is caused by a cruel handling of reputation! The course of those who utter the slander could be made just as dark, if made to appear in a false light. Backbiting, misrepresentation, holding up the course of a brother or a sister in such a way that it appears to the worst advantage, is the most cruel work that mortals can do.

I ask you to study carefully the eighteenth chapter of Matthew. Pray earnestly for grace, and then prepare your hearts to receive the answer to your prayer. Study Christ's lessons on sowing and reaping. They teach us plainly that as we sow, so we must reap.

We are being tried and tested. May the Lord of heaven shut us in with Him, that the wicked one

may have no power over us. The twelfth and thirteenth chapters of first Corinthians should have more weight with us.

Often, when the Lord works upon a certain man's mind to do certain things for the advancement of His work, another man, whose mind God is not working, thinks that he can see defects. Let the inquisitive on-looker keep to his own work. The Lord, who sees the end from the beginning, will fulfil His purposes. He will unite with the one to whom He has entrusted His work and will bring about its accomplishment. He, our Elder Brother, knows just what is needed.

Christ is the great Master-worker. We are laborers together with Him. He has a right to give each one his work. And let each one be sure to do the work given him. Let us do faithfully the work that the Lord has placed in our hands. He who neglects his definite work for the work that some one else has in charge is out of place. Time is lost, confidence abused and shaken, and the work hindered. When we learn to attend closely to our own special work, the Lord will help us, and all parts of His cause will move in harmony.

Lt 203, 1902

Farnsworth, Brother and Sister [E. W.]

"Elmshaven," St. Helena, California

December 17, 1902

Dear Brother and Sister Farnsworth,—

I have received many letters from you, and I wish to express my thanks to you for them. I shall not be able to write much to you in this mail. I have much writing to do before General Conference, and I have come up to the time for the Australian mail unfitted for letter-writing. Sometimes my head is too weary to be taxed further.

I can but express my gratitude to God for the health that I enjoy. I have reason to be very grateful to my heavenly Father. I can go up and down stairs as quickly as any one in the house, and this exercise does not tax me in the least. I do not sleep as many hours as I should like to. Often I cannot sleep past twelve o'clock. I rise, and after building a fire in the open fireplace in my office room, I begin writing.

O how I long to see Christian character developed in our churches. How I long to see ministerial efficiency. There has been and still is the greatest danger of one man meddling with another man's work, not from a disinterested desire to help him, but to confuse him. But the Lord has not given the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in His wisdom He has entrusted to other hands.

Christ is the one who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. "Lord, and what shall this man do?" Peter asked. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou Me." [John 21:21, 22.]

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose all sense of the responsibility resting on them.

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he cannot straighten.

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished that puts men in hard places. Let men humble their souls before God, feeling that it is a crime to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him.

How rapidly God's work would move forward if when a man received a work from God, he would put his whole attention on the faithful performance of this work; and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer.

Let men cease to complain and criticize, and do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the Master-worker, will be found to fit perfectly.

We are in danger of encouraging one another to lean upon human aid. It is only too true that man has educated himself to look to man for directions and guidance in spiritual service. Why cannot each man and each woman fill the place given them, with the realization that if they ask for directions, seeking God for help, He will give liberally and upbraid not. Then men will not lean upon men, but upon God, and from Him they would receive intelligence and keen perceptions.

There should be perfect unity among us, but this can never be until we all draw our strength from Him who can supply every need.

Let us not place man where God should be. Let God's people expect everything from Him through Christ, believing that they will receive power from the highest source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith.

Christ is close at hand. "We are laborers together with God." [1 Corinthians 3:9.] The way to the throne of grace is open. Christ will teach every one who asks for wisdom how to accomplish his work with exactitude, so that it will be in harmony with the work placed in other hands.

Let every church member depend on the strong arm that will never weaken or fail. Lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, and inspired by His precepts and promises. Go forth as heralds of the gospel. Enter into no controversy and engage in no contention. Lift up the standard of truth, yes, lift it up. We have a Leader to whom has been promised all power—power against which the energies of earth and hell cannot prevail. Remember that the best way to combat error is to present truth.

Let us shun profane and vain babblings, and hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts.

“It is written”—the Word of the living God—this is your weapon. What wonderful comparisons are made in the Scriptures to describe the truth. It is “the sword of the Spirit,” “sharper than any two-edged sword.” [Ephesians 6:17; Hebrews 4:12.] It is the “sharp arrow,” by which the wicked are slain. [Psalm 45:5.] It is “the power of God unto salvation.” [Romans 1:16.]

Lt 204, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 21, 1902

My dear Son Willie,—

Last Sabbath I spoke to a good-sized company in the Sanitarium chapel. All the seats were filled. I spoke from (Revelation 5), bringing in the whole of the chapter. I urged those present to put away, during the week of prayer, all that had been hindering them from coming together in unity. Now, as never before, we are to seek most earnestly to make right every wrong between us and our brethren. We cannot afford to leave sins unconfessed.

In my talk I referred to (Matthew 5:23, 24) and to the second chapter of James. How many are there who have the religion presented in these Scriptures?

On Sunday morning I spoke to the bakery workers, and at the close of my talk I asked them to kneel with me in prayer.

During the week of prayer, meetings will be held in the bakery from six to seven o’clock every evening. I think that I shall go over occasionally and speak for a short time.

Yesterday Brother Boeker and Dr. T. J. Evans called to see me. We had a pleasant and interesting interview. I wish that you could have been present. There are many things in connection with the work in Los Angeles that call for serious consideration. The new bakery there cannot be made to

pay unless more machinery is purchased, and Dr. Evans wished to know whether it would be wise to incur a further debt of thousands of dollars. I told him that he must consider this carefully. He says that he thinks there is a chance to sell the bakery building to some man in Los Angeles, an unbeliever; but he is doubtful whether they will be able to get what the building cost. The rooms above the bakery have been finished off like the rooms of a first-class hotel, and there are very few who would want to pay for expensively finished rooms built over a shop or factory. The question that the brethren in Los Angeles have now to settle is, Shall they sell the bakery building for a price below its cost, or shall they carry on the business, while all the time it is consuming means without producing any profits?

Dr. Evans says that he has had to get Dr. Loper to take his place at Pasadena, because he is obliged to give the whole of his time to the management of the bakery work. He says that he thinks it would be best to sell the building now, before the debt on it is any heavier; and I agreed with him. If the work cannot be carried forward without a continual investment of means, with no returns, the building would better be sold.

The fact is, there is not sufficient ability among the workers in Los Angeles to carry on so large a bakery business and make it pay. If you have any advice to give on this point, please send it to us at once.

Dr. Moran has been sick and has been given three months' leave of absence. He still holds the Hill Street property.

Dr. Evans tells me that he has been to see the Sierra Madre Villa property which is now offered for thirty thousand dollars. He thinks that it ought to be purchased, with the furniture. He says that Sister Baker and some others will buy part of the land, and that if the money coming from the sale of the bakery could be invested in this property, there would be a fair sum to start with.

I should think that it would be advisable to take advantage of so reasonable an offer. The owner is in Boston, and, wishing to remain there, desires to dispose of his property in California.

You have seen the place, and you can give advice regarding what it would be best to do. Dr. Evans and Dr. Anthony have looked the place over carefully and critically, and they think that it is an advantageous property, and that we should purchase it if the means can be secured.

I understand that Dr. Evans and his wife have been called to the St. Helena Sanitarium. To me this seems a strange move. Dr. Evans says that Dr. Loper will do well in Pasadena, but I doubt the wisdom of bringing Dr. Evans to St. Helena when there are so many openings to be filled.

I have no special news from Dr. Whitelock and do not know how matters stand regarding the purchase of the Potts' Sanitarium. You and Brother H. W. Kellogg must arrange this matter. I wish you would consider also the advisability of purchasing the Sierra Madre property. If you have any light in regard to what should be done with reference to these places, please give it to

us. May the Lord direct us, is my most earnest desire and prayer.

Your family and mine are well. The other day Brother James bought a new cow for me. He paid fifty-five dollars for her. The man from whom he bought her was offered sixty dollars for her, but he had promised her to us, and he would not break his bargain.

Lt 205, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 20, 1902

Dear Brethren and Sisters,—

I was much pleased to receive a letter from Brother J. S. Washburn a few days ago, telling me that a church building in Washington, D.C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of this city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. One payment has already been made, but a large sum must be raised to meet the other payments. We therefore ask those who have means to act as the Lord’s helping hand by doing something to help to pay for this church. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We believe that those who can help in this enterprise will be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance His cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God’s blessing will follow.

Do you not desire to share in the privilege of paying for the house of worship in Washington, D.C.? If every one of the many believers in this country would give something, the amount given by each would scarcely be missed. Let us help our brethren in this city; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord’s cause at the nation’s capital. I am sure that our people will respond to this call. And in making a gift to the Lord at the beginning of the new year, by helping to pay for this church property, they will receive rich blessing.

Note: All gifts should be sent to Elder J. S. Washburn, 1728 Fourteenth St., N.W., Washington, D.C.

Lt 206, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 13, 1902

Elder W. C. White

My dear son,—

The Sabbath has just passed. I did not attend meeting, for I did not feel able. For some nights I have been unable to sleep past twelve o'clock. I see so many matters that must be presented to the people, and I can but pray that the Lord will work by His own power. I will not write unless my head is clear, not confused.

I realize that the first thing I ought to do is to prepare matter for the books that should be brought out; but there are other things that I must do. The attitude of some of my brethren in regard to the Southern field, and the reports that are being circulated—reports that I know to be untrue—make it necessary for me to take up this matter. I can no longer allow false impressions to be made, without saying what I know to be the truth. I shall publish in book form what I have written in regard to the work in the Southern field. I shall no longer handle this matter with the tips of my fingers. Our people shall have in book form the facts of the history of the work in the South. When this book is out, I shall know that I have done my part to undeceive minds.

I shall give the message and the instruction that has been given me in regard to the work, not as my brethren advise; for they see things with a clouded understanding. I have lost confidence in their spiritual discernment, and in their plans and methods, because the light that they are following is directly contrary to the light that the Lord has given me. If their plans are accepted, the work in the Southern field will be carried forward in a way that is contrary to the way in which the Lord has shown me it should be carried forward.

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met in Cooranbong, and in every other place where the Lord has shown me that a work was to be done. There have always been those men and women who were ready to use tact and influence to fashion things after their own human judgment, repressing and hindering the work.

I shall call earnestly for means from my brethren and sisters to use where it is most needed—in the unworked cities of America and especially in the cities of the South. This field, barren and unsightly, has been shamefully neglected.

The work to be done for the colored race is a large work and calls for a large outlay of means. My heart aches as I look over the matter that has already been printed on this subject, but which upon many minds has been of no more weight than a straw. Like the priest and Levite, men have looked indifferently on a most pitiful picture and have passed by on the other side. For years this has been the record. Wealthy men not of our faith have given liberally for the establishment of schools for the colored people, and some effort has been made to educate the poorer class of whites living in the South; but our own people have put forth only a jot of the earnest effort that they should have put forth.

Sunday, December 22

Today I received your interesting letter of December 17. Thank you. I will send you a letter in the morning's mail in regard to some things in which you will be interested. I should have written more, but for some reason my eye is troubling me, and I must guard it carefully.

Lt 207, 1902

White, W. C.

"Elmshaven," St. Helena, California

December 24, 1902

Dear son Willie,—

On Monday morning at half past twelve, I spoke to the Sanitarium helpers. The meeting was held in the classroom, which was well filled. The Lord gave me words to speak. After I had finished speaking, I was asked to offer prayer. The Lord Jesus came graciously near and encouraged our hearts by increasing our faith. We can rely upon the promise, "Ask, and ye shall receive;" for the love that God has shown in giving His Son to die for us is an assurance that He will hear and answer our petitions. [John 16:24.] "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] And because of this, Christ's intercession in our behalf will always prevail.

As we knelt together in prayer, we received the assurance that the Lord was drawing sacredly near to us. After the prayer, invitation was given to all who desired to speak in witness of Christ to rise to their feet. Almost immediately, a large number of those present were standing; and testimony after testimony was borne.

My heart was made glad to see Dr. Zelinsky rising, and to hear him bearing an excellent testimony. He has taken his stand fully with us, to accept and live the truth.

A patient at the Sanitarium, Mr. Stanton, bore a good testimony. He and his wife came to the Sanitarium some time ago. He was present when I spoke in the Sanitarium several weeks ago, and he was much pleased with the meeting. Soon after, he and his wife called to see me, and

about three weeks ago his daughter called. Mr. Stanton bought fifteen copies of Steps to Christ to send to his friends. His wife and daughter have gone to San Francisco, but they expect to return to the Sanitarium. They are all very much pleased with the place.

We are praying that this family will accept the truth. They are much interested and are searching the Bible and reading our books.

Lt 208, 1902

Brethren in Positions of Responsibility

December 26, 1902 [typed]

Diary. The Work in the Southern Field

To my brethren in positions of responsibility,—

During the night following our interview in my house and out on the lawn under the trees, October 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position.

In our morning council meeting statements were made that I need not repeat—statements showing why a successful work could not be done in Nashville, because Edson White would be sustained by his Mother. This was the tenor of the remarks made. Strong representations were made in regard to the terrible condition of things existing in the institutions at Nashville. It was stated that if I would sustain Edson White in his methods of working, nothing could be done to change the situation. The brethren put questions to me, and I spoke words in reply that gave them liberty to do in Nashville all that they would, under similar circumstances, do elsewhere. I was cut to the heart. I thought to myself, “Why should not I give them this liberty? If wrongs exist, as the brethren represent, most thorough work should be done to make these wrongs right.”

But after I went to my room, I passed through an experience. For three nights in succession I was instructed by the Lord that I had spoken inadvisedly; that matters had not been correctly represented to me, some of the particulars not being given; and that I should not consent, merely because Edson White is my son, to allow him to be condemned, or to allow his God-given work to be hindered and wronged, as it certainly had been, and would continue to be, unless the light that the Lord had given me in regard to the work in the Southern field were used in a way altogether different from the way in which the brethren planned to use it. I was instructed that the understanding of these men had been perverted by the words of those who, prompted by a perverse spirit, understood not what they were saying. If these men had passed through the same experience that the brethren in Nashville have, not one of them would have accomplished as much as the workers there have. They would have given up, discouraged.

In connection with the Southern work, transactions have taken place that never should have been

permitted. Money that was called for to use in breaking up the ground in places that have never been worked was appropriated to places where work has been carried forward for some time. It was wrong not to allow the means given for opening new fields to be used where the people supposed it would be. Every facility, every advantage, should be given to the men whom the Lord has appointed and fitted to enter new territory, men who by past experience know how to plan and devise methods for doing a work similar to the work that has already been done in several places. Every hand should be outstretched to encourage the workers and to prepare the way before them. Liberal gifts should be made in response to the calls for means to advance the great work that must be done in this field, a field where the greatest difficulties must be met and overcome.

Nashville to be Made a Center

Years ago the Spirit of the Lord moved upon the hearts of men to establish in Nashville institutions of learning to educate the colored people of the South. The Lord now desires His people to establish institutions in this center where a good work has already been done. In this place prejudice is not so easily aroused; buildings that can be utilized to advantage may be secured in which to make a beginning; workers for the colored race are protected, so that they can labor in safety; and the buildings in which they carry forward their work are not so liable to be destroyed.

Some of our brethren saw these advantages and decided to make this city a center for work in the Southern States. The Lord approved of this step. But not a few of the brethren were dissatisfied. Their ideas were not met by the decision to establish the publishing house in this city, and they selfishly endeavored to divert to other places the means that our brethren in the North had given in response to appeals—means that the donors supposed was being used in Nashville. Obstacles were thrown before the workers by our own people, making every step of the way hard and trying. O how much less difficult this work would have been, if men to whom God had given such great light had not brought in their own ideas to hinder the work!

Notwithstanding this opposition, the Lord wrought, and the work began. A building suitable for a printing office was secured for much less than its real value, and equipped. By the time the institution was ready to be opened, an excellent class of workers had been gathered together. The Lord revealed to me that some of these needed to be carefully looked after and held by the hand of faith, lest under adverse influences they might become discouraged.

Soon the leaven of criticism and accusation was introduced among the helpers in the office. This was enough to sadden and discourage those who had made a beginning, but still they went forward. Those who have spoken disparagingly of the work that these pioneers accomplished have not spoken in accordance with God's will; for from the light given me, I know that He who reads beneath the surface, sees that those who have gathered up reports against this work, could not have done so well, with so small an outlay of means, as have those who began by utilizing

buildings already erected.

Notwithstanding the voices that were raised in favor of establishing the publishing work in some other place, the Lord gave light and encouragement to the brethren to begin in Nashville. These voices that have so often been heard on the negative side of the questions were on this occasion silenced by the reproof of the Lord, for His hand was in the work in this place from the beginning. However, these adverse influences have by no means been checked completely by the light that the Lord has been pleased to give. Some of the brethren have been as men convinced against their will and are of the same opinion still. God has wrought in the Southern field; yet if those who have received light had walked in the light, how much more might have been accomplished! How much further advanced the work would have been, if they had used their supposedly superior capabilities and shown what they could do in working a field that has never before been worked! I have much more to say in regard to the way matters in this field have been treated. In time, these things will all be seen as they are, and those who do not now understand them will then be able to reason from cause to effect.

The Lord is not pleased with the movements made by those who have opposed the work that centers in Nashville. He reads the heart of every man. Those who have opposed the clear light He gave in regard to making this place a center should have awakened to a realization of their duty to establish centers of influence by erecting memorials for God. If they had manifested a desire to do their best to help, the work would not have been so hard and trying for the laborers, some of whom, constantly criticized and accused, have nearly lost their lives on account of overwork and anxiety.

The Spirit Manifested During the First Union Conference Held in Nashville

A mistake was made in trying to finish one of the buildings in time to accommodate those who attended the Southern Union Conference held in Nashville about a year ago. In the effort to have everything convenient for those who came, those in charge labored for a time under heavy pressure, greatly taxing their physical and mental strength, and thus endangering their lives. They thought that if the building could be completed, the visiting brethren would be so favorably impressed by the good beginning made, that their fault-finding would be changed to commendation.

For one of the office rooms, a carpet was purchased, costing seventy-five cents a yard. Some office furniture, too, was secured. The purchase of these things might have been delayed, but should not be regarded as a sin. Nevertheless, small transactions of this nature were seized upon by some of the delegates and condemned. Their minds were open to receive wrong impressions, they were imbued with a spirit of criticism, and they dishonored the Lord. Blinded by prejudice, they could not see that the motive was good which prompted the laborers to make these purchases. The workers in Nashville had borne the burden of much extra labor and wearing night work in order to make it possible for the meeting to be held there. They hoped that their work

would be approved. They did everything that they could to accommodate and make comfortable the guests who came. But what was seen by Him who seeth in secret?—a little group of men here, another of women there, communicating to one another the leaven of criticism. If they had had the Spirit of Christ, they would have commended instead of criticizing.

It gave me much pleasure to see in the building where I had a room some of the articles of furniture that had once been in my own home in Battle Creek. I saw a sofa and a chair that formerly belonged to my husband; also some sets of furniture and other conveniences that I had given to be used where most needed. But many of those who were cared for at this meeting dishonored God by their criticisms. They gave but little encouragement to the men who had worked almost beyond human endurance in order to make them comfortable. I was on the ground. I speak the things I know. The Lord has not pronounced the judgment that those so forward to condemn have pronounced. He was not pleased with the spirit of accusation and of imagining evil where no evil existed.

Contemplated Changes

In general meetings that have been held since that time, decisions were made that should never have been made. The men who had borne the burden in the heat of the day became disappointed and confused. Changes were made that did not improve matters in the sight of Him who sees the end from the beginning.

It was thought best by some to place the management of the publishing house in the hands of new men. If at this time the Lord had not spoken and presented matters in a different light, everything would have been in the utmost confusion. As these things have been written out, I know that the thoughts of the Lord are of good, and not of evil. Not all has been done that should have been done and that would have been done if more of the brethren in the Southern field had been moved by the Spirit of God and had worked in willing co-operation with Him, filling their place by building up the work in the city which God specified should be made a center. But a good work has been done. Not one of the fault-finders could have done better.

It would have been best not to work on borrowed capital; and the brethren would not have needed to do this if all the believers had worked unitedly to one end. Just at this time the showing presented, as the result of working on borrowed capital, gives the enemy an advantage. Notwithstanding this, every square foot of room in the buildings erected is needed and will be utilized either now or in the near future. The present financial embarrassment has been magnified in such a way as to make the work hard and to leave wrong impressions on minds. It would not be surprising if souls were lost, beyond recovery, on account of these impressions. O what cannot evil surmisings and jealousies do? They are as cruel as the grave. The false reports spread by the enemy result in disunion and in efforts to tear down. The Lord desires His workers to labor in harmony, building up the interests of His cause.

In connection with our institutions in various places, there are sometimes, among a few of the

brethren, one-sided secret conversations. Misunderstandings arise and multiply. Misrepresentations are made, and words are spoken in regard to dishonest work's being done, until finally what is at first merely a supposition or a report seems to be so fully substantiated that men are led to believe a lie, and to think that they must do quick work to remedy the supposed evil. The Lord Jesus sees it all. He Himself interposes and changes the plans that have been proposed to cure these imagined evils.

Thus it was in Nashville. God forbade the brethren in responsibility to take the hasty steps that they had decided to take. He said that they were in no case to be allowed to follow such a course; for at that time they would be unable to remove the wrong impression that would be left on the minds of the people. If changes had been made in the publishing house when the brethren anticipated making them; if those who had worked faithfully had been tried, judged, and condemned according to man's wisdom, a deep and lasting injustice would have been done to the ones misjudged.

Too many mismoves have already been made. Men are not gods. Our brethren so desirous of making changes should have remembered the instruction given to the children of Israel through the prophet Zechariah: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [Zechariah 4:9, 10.]

In the visions of the night I was in a meeting of the brethren in the Southern field. J. E. White was sitting far back in the room. In that company there was One of heaven's appointment, who placed His hand on Edson's shoulder, and led him to the front ranks, saying, "This is your place. In influence, you are to stand with your brethren. You are to have a voice in their council meetings. You are deserving of all the approval that is given to one who has carried heavy burdens in the heat of the day." Addressing the company, the Messenger continued: "In his effort to advance the work in the South, he has made many sacrifices, and has nearly lost his life. Now he is deserving of the full confidence of all in this assembly—not that he has made no mistakes, but those who judge and condemn would, under similar circumstances, have done no better. 'He that is without sin among you, let him first cast a stone.'" [John 8:7.]

Although J. E. White resigned his positions of trust, this was not because he was convicted of unfaithfulness. Some, it is true, made it appear to others that this was why he offered to withdraw from official responsibility. He resigned because of the spirit, the words, and the deportment of others. There were men who were more than willing to take his place, but they would have proved that they were not fitted for carrying such responsibilities.

The matters that have been so perplexing will be adjusted by the Lord. My brethren, you are not to turn out of office the ones whose work God has accepted, even if, in your judgment, they have

made some mistakes. Meddle not with matters that you do not comprehend because you have not passed over the ground. Some of you have had a wrong conception of many things. Do you not see that you are ceasing to follow in the way of the Lord? You are deviating from the path of duty appointed you. Guard well your own souls. Do the work that God has given you. Leave His appointed workers with Him. Your unconsecrated movements have placed upon others very heavy burdens and have made necessary the expenditure of much time and money in order to settle matters that would have adjusted themselves if meddlesome minds had not placed the worst possible construction upon the transactions that they could make appear in a false light.

Men do not understand how serious are the issues connected with their relation to God's cause. When men do things crookedly, the Lord calls upon them to make them straight. My brethren, keep straight ahead. If you neglect your own work to criticize and condemn the work given some one else, much time and effort will be required to recover what you have lost. Thus trials are created that need never exist. We are simply to follow our Leader. To turn from the pathway of duty brings trial. No one can leave his place without suffering the ensuing confusion.

Opposition Against Making Nashville a Center

In a meeting presented before me for three successive nights while I was in Fresno, I saw that there was a confederacy, as it were, of men in Nashville who were united in sentiment and who were sustained by some of the brethren at Graysville. The wicked work of this confederacy was laid open before me. There are several who have never been reconciled to the plan of making Nashville a center. I could mention names, but will not do so now. The Lord knows their names, and He cannot endorse their works.

There were no good or justifiable grounds on which to work this confederacy against the establishment of the work in Nashville. The Lord bids me stand at my post against this movement. Not one of these men in opposition knows what he is doing. They have had very little experience in pioneer work in the South. They might have entered new fields years ago. They would thus have gained an experience that they do not now have. The Lord bids them stand aside, if with humbled hearts they will not come into line and acknowledge the wickedness of the raid they have tried so hard to make against the work centering in Nashville.

Who could have the courage to stand as targets for the words of criticism and condemnation hurled by those whose minds are leavened with the misrepresentations of the ones who choose to stand in opposition to God's work in this city? If those who have confederated against the work in Nashville refuse to repent, the sooner they separate from the work in the South, the better it will be for this field. The Lord has marked every impulse that has led from cause to effect. None could have done a better work than have the laborers in Nashville.

It is truly amazing to see what gross misrepresentations can be conjured up, and what the results of these misrepresentations are. To cherish feelings of bitterness and hatred, because certain suggestions and plans have not been adopted, is not in accordance with the principles of sound

reason or Christianity. How foolish it is to try to hedge about a work that God has bidden us to carry forward and sustain! These false statements have done their evil work. Those who have used the talent of speech to tear down a work that God commends have revealed that they cannot be trusted to establish missionary centers.

The assailing element is strong, but it cannot prevail. If it were to prevail, the result would be the worst chapter in the experience of our people. Notwithstanding this opposition, Nashville is being made a center. How much this effort has cost the ones whom God appointed to do this work, I cannot tell. The record is in the books of heaven, and words traced by angels cannot be perverted into a lie.

A Call to Repentance

What is the real strength of a church? Not its members; not those who are supposed to have knowledge and experience. A cultured intellect, unsanctified, is as nothingness. Why should not the truth prevail in Nashville? Shall the truth be powerless because unsanctified hearts are seeking for the supremacy? because unconsecrated tongues have given false representations? God calls for workers who will wear Christ's yoke. "Take My yoke upon you," the Saviour says, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

I have a message for the laborers in the Southern field. Selfishness is seeking recognition and support. Other centers besides Nashville will be created; but make this center your rallying-point now. Take not the forthcoming council meeting to Graysville, but come right to the center of action. Then if all will humble their hearts in repentance and confession before God, He will pardon.

Those who engage in the work of uprooting things in Nashville are not led by the Spirit of God, but by another spirit. Let the opposition develop; for such things will be seen in these last days. Amidst it all, God's work will move forward, leaving behind the elements that would block the way; for truth is truth, falsehood is falsehood. A lie is not the truth. Many misrepresentations have been in circulation; but why should the truth be blanketed? Remove the blanket. Why should not the truth prevail? Can we doubt God's Word? What has He ever said that He has not done? Is it not written, "My word ... shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it"? [Isaiah 55:11.]

Time is too short, our work too important, for any one to engage in an effort to tear down the work of another man whom God has appointed to service. My brethren, the schemes that seem so plausible to you, are not of God's devising. Satan will instigate all that he possibly can to discourage, to draw men of talent from the work of preaching the Word, publishing the truth, and circulating our publications in the highways and in the byways. You have no time to aid the enemy in his effort to drive God's workers out of the Southern field. This is not the work that God has given you.

In the name of the Lord I say to the men who desire to do some great thing, Please, for the sake of your spiritual life, keep your hands off the ark of God. There is One who is ever working. He will take care of His holy ark.

Wherein lies the strength of the church? In unity, in humility, in perfect adherence to the Word of the Lord. In selfish superiority, men would take the throne, as if there were no God to direct and to give power to His workers. Let those connected with our publishing houses, our school, and our medical institutions be men and women chosen of God and regenerated through His Holy Spirit. Let them seek for truth as for hidden treasure.

My brethren, many of you have left your first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." To those who do not repent, Christ declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:5.] Put away the devisings and theories of men. No longer follow in the light of the sparks of your own kindling. Remember the words, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place."

The Lord bids me say to those who are opposing the work centering in Nashville: Discern your spiritual condition. Return to the first love that you have left. Satan is seeking to entice all to leave their first love and to devote their God-given talents to the enemy's service, tearing down that which the Lord desires to build up. I ask those at Nashville and at Graysville, whose names I have not mentioned, to seek the Lord while He may be found. "Call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." [Isaiah 55:6-9.]

My brethren, read the seventeenth chapter of John, and see if you cannot understand that you have left your first love. Christ prayed that His disciples might be one, as He was one with the Father. "As Thou hast sent Me into the world," He declared to the Father, "even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved

Me may be in them, and I in them.” [Verses 18-26.]

Light to Shine Forth

Light will shine upon the workers in Nashville. From this center light will shine forth in the ministry of the Word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” [Habakkuk 2:14.] The same Voice that at the beginning said, “Let there be light,” in these last days declares that a knowledge of God’s Word shall not be confined merely to a few places. [Genesis 1:3.] The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, heaven’s Conqueror, is in the midst of you. From the experiences you are now passing through in the South, all may learn lessons. Truth and righteousness live and will continue to shine amidst the darkness of this degenerate age.

My brethren in Nashville, when any attempt is made to divert your minds from the work that the Lord has appointed you to do, let your voices ring out in accents clear and distinct. With unmistakable determination, say: “I am doing a great work and cannot come down. Why should this work cease, as it would if I were to leave it and come down to you?” [Nehemiah 6:3.] Never, never, although surrounded by those who desire to quench the last spark of life that God is keeping alive, should you consent to any such proposal.

Those whom the truth makes free are free indeed. We are not to be under bondage to any man or confederacy of men. We need the guidance of the Holy Spirit. We have followed man’s wisdom long enough. And we can avoid the consequences of following this wisdom, if we choose to follow the Lord now, just now. We need a wisdom greater than the wisdom of man to strengthen the things that remain, that are ready to die.

Words of Encouragement

To Brother W. O. Palmer I would say: Be not discouraged. When your fellow workers manifest the spirit of the enemy by saying and doing things that hurt, keep silent; for this is your strength. When you are misjudged and tantalized, remember that you are not the only one who is wounded. Christ, in the person of His saints, receives the insults that are intended for us. Look to Jesus; behold His hands and His feet pierced for your sake; say within your heart, He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes I am healed.

There are seasons of trouble when you can see nothing to calm and reassure, seasons when you feel helpless under the pressure of implied guilt. In the confusion, you know not which way to turn. Neither you nor Edson White should ever speak words of retaliation. Pray together. Remember the storm on the sea of Galilee. The disciples did all they could to save themselves and the ship, but their strength and skill availed them nothing. Helpless in the grasp of the

tempest, they looked into one another's faces, and could ready only discouragement and despair. Their boat was filling.

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Suddenly they came to their senses. They remembered at whose command they had set out to cross the sea. In Jesus was their only hope. "Master, Master!" they cried. [Luke 8:24.] There was no response to their call. Again they called; again no response. Suddenly a flash of lightning revealed Him sleeping. Arousing Him, they exclaimed, "Lord, save us; we perish! And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man if this, that even the winds and the sea obey Him?" [Matthew 8:25-27.]

There are seasons of trouble when no human being on the earth can help us. To such a time the disciples had come, when they remembered that Jesus was on board their vessel.

Could our eyes be opened, we should behold Satan watching for an opportunity to stir up the human passions, to prompt men and women to speak words that cause the tempted one to lose vantage ground with God and to stand on the enemy's ground, where he will be overcome by Satan's wiles. Thus the confidence of brethren in one another is hurt and destroyed. Let every one look unto Jesus, and keep the tongue from uttering any words but those that Jesus uttered when He was tempted in all points like as we are. He always met the tempter by the words, "It is written." This we can do in all safety. When the feelings are stirred, not one word should be uttered, even in answer to a provoking question.

There are times when those who claim to be God's children can be very exasperating; for, inspired by Satan, they manifest a perverse, stubborn spirit, making it very hard for others who desire to do right. But let every tried and tempted one remember that the Majesty of heaven has been tempted in all points like as the members of the human family are tempted, and He knows how to succor those who are beset by the powers of darkness.

Paul, in his epistle to the Hebrews, writes: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." [Hebrews 5:1-9.]

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [Hebrews 4:14-16.]

My brethren, you need to bear in mind that you are in the presence of One who has “compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.” [Hebrews 5:2.] Let all our workers in every place keep this in mind. He who puts his trust in Christ can never be severed from Him by any man. “Draw nigh to God, and He will draw nigh to you.” [James 4:8.] Will you believe this, even when sorely tempted by Satan to speak inadvisedly? Not a word can be spoken to arouse in another man’s mind feelings that will unbalance him, but that Christ Himself is hurt in the person of one of the members of His family.

How subtly Satan works to create disaffection and strife among brethren! Those who are so ready to criticize and condemn should study their Bibles. Christ says, “Whoso eateth My flesh, and drinketh My blood, hath eternal life. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:54, 63.]

I am instructed to send words of warning to the workers at Nashville: Look to Jesus, and not to men. We must realize the nothingness of man’s wisdom. Christ is saying to you personally: Your case is in My keeping. So long as you co-operate with Me, you are entirely safe. Your comfort, your peace, lie not in human agencies or in the confederacies you may form. Those who are willing to wear My yoke and learn of Me My meekness and lowliness, shall find rest, because they make Me their trust, their dependence. “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” [Isaiah 2:22.] Your comfort and peace lie not in seeking for the mastery or in striving for selfish advantage.

There are workers who are under the leadership of Him who is above all principalities and powers. These have peace and rest in Christ Jesus. They are not watching for defects in their fellow workers. They do not stand on Satan’s side of the controversy as accusers of their brethren, weakening and destroying the influence of God’s children.

The work to be done is the Lord’s, and He has entrusted this work to man. Our call to ministry is received from no human being. To every man God has given his work. How careful every one should be not to neglect his God-given work by devoting his mind, his tongue, his influence, to discourage another laborer of God’s appointment, and to try to break up a good work. To do this is to fight against God.

When the light of Christ’s countenance is revealed in the faces of His workers, when Christlikeness characterizes their spirit and disposition, this will be so unmistakably plain that none can help seeing that they have been with Jesus and have learned of Him.

Lt 208a, 1902

Medical Missionary Workers

“Elmshaven,” St. Helena, California

April 1902

To our Medical Missionary Workers,—

I am instructed to say that our Medical Missionary Workers have neglected many opportunities of doing good to those who need the help that Christ can give them through those who love and believe in Him. The sacredness of the medical missionary work has been destroyed by unchristlike actions and careless speech.

Some who have not understood how the medical missionary work should be conducted have not felt free to fully accept the work that has been carried forward under that name. They have not given it their sympathy and support. They have become prejudiced against such work. But when they see a harmony between name and action, when the work itself bears witness to its exalted character, many of these men will be led to regard the work with favor. They will recognize the medical missionary work as God’s helping hand to open doors for the proclamation of the gospel.

The most skilful practitioner cannot be called a medical missionary, unless he calls the attention of his patients to Jesus. The Lord calls for a manifestation of the gospel principles of truth and righteousness.

Bible truth is elevating and has a restoring influence. It is medicine for soul and body. The revelation of God’s goodness and mercy will renew health and life. It will be as the leaves of the tree of life. Strictly to heed Bible principles will do more than all else in the work of uplifting humanity.

When we make the Word of God our meat and drink, we shall be able to present it clearly to others. But while the evangelical work is important, the truth is to be forced upon no one. Many do not realize their danger, and if, because of suffering, they are brought within the sphere of our influence as medical missionaries, we must deal wisely with them, watching for the most favorable opportunities to speak to them a word in season.

Help those for whom you labor to fix their faith and hope upon Christ as a compassionate, loving Saviour. Keep the rich promises of the Word of God before their minds. The compassion and love of Christ are ever to be dwelt upon. Reveal Him as a sin-pardoning Saviour of all who will accept Him by faith. Let the sick find in Christ a Physician. He can be touched with the feelings of their infirmities. He will be the Healer of body and soul.

Every sick and suffering one should have this point brought plainly and distinctly before him.

Show the afflicted that if they reject the Saviour, they lose everything. The Lord Jesus wants to help them. He will receive them if they believe in Him, and if they make straight paths for their feet, following Him in His life of self-denial and cross-bearing.

Christ is able to give His ministers all the help they need, when they will come to Him in faith, believing in His name, trusting in His strength. All heaven co-operates with every earnest effort put forth to arouse and give life to those who are dead in trespasses and sins. Those who do medical missionary work under the supervision of the Great Physician will establish in others confidence in the presence and efficiency of Jesus Christ.

Christ is with His faithful workers. He is present at the sickbed, ready to save to the uttermost all who come unto Him. He has promised to be with us always as we teach others of the love of God to our world. He has died that many sons and daughters may be brought to obey God's commandments.

The Training of Medical Missionary Workers

Unless the instructors in medical missionary work understand the principles that should govern this work, they cannot train aright the students that come to them. The students must be taught to climb the ladder of progress round by round, looking constantly to Jesus, the Author and the Finisher of our faith.

During their course of study, the students should receive training in practical missionary work. Our sanitariums are to work for the regeneration of the whole being. The gospel of Jesus Christ is the power of God unto salvation.

When the medical missionary work is freed from all selfishness, there will be no need for the managers to urge binding contracts upon those who wish to take up a course of training.

The grand principles upon which this work was founded are to be made prominent before the students. They should be taught that their wills must be sanctified, and that as laborers together with God, they can work as did Christ when united with His Father.

Follow Christ's Methods

The great Teacher went about Galilee and Judea, teaching in the synagogues and healing all manner of disease among the people. He followed up His work of healing with instruction in spiritual truths.

Christ's work was not to tear down, but to build up. His heart of love expressed His compassion for souls. He ever looked on the multitude gathered around Him with a compassion exceeding that which human minds could feel or understand. He was a man of sorrow, acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. He, the sinless One, bore the chastisement that we deserved. With His stripes we are healed.

In their association with the Master, the disciples obtained a practical training for missionary work. They saw how He presented truth and how He dealt with the perplexing questions that arose in His ministry. They saw His ministry in healing the sick wherever He went; they heard Him preach the gospel to the poor. In our day, from the record of His life, all must learn His methods of working, if they would be successful medical missionary workers. With Him as our leader, we can conduct the medical missionary work aright.

The principles of the Word of God are to be followed in our sanitariums. The purpose of these institutions has been revealed by God. Their work is not to be defiled by worldly plans. Christ is to stand at their head. The work of His life is to be copied. His manner of teaching is to be followed. Those who engage in medical missionary work are to let the sick know that Christ is their Rock.

Christ the Bread of Heaven

“All that the Father giveth Me,” said Christ, “shall come to Me; and He that cometh to Me I will in no wise cast out. For I came down from heaven not to do Mine own will, but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. ...

“Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.” [John 6:37-39, 47-58.]

These words were spoken before a large congregation. “These things said He in the synagogue, as He taught at Capernaum. Many therefore of His disciples when they heard this, said, This is a hard saying; who can hear it?” And “from that time many of His disciples went back, and walked no more with Him.” [Verses 59, 60, 66.]

These words of Christ are true today. And many who have not been worked by the Holy Spirit, no more understand their import than did Christ’s disciples. Christ did not utter these words in a careless manner. He well knew that as a result of these statements, many who had been following Him would turn away, complaining, “This is a hard saying; who can hear it?” [Verse 60.]

Christ's Relation to His Disciples

Christ's manner of teaching was unlike that of the rabbis. He did not confine His labors to any one place, neither did He follow rigid rules or methods. His great purpose was to preach to as many as possible the kingdom of God and the preparation that was necessary for entrance to that kingdom.

It was unusual to see between a teacher and his pupils such close companionship as existed between Christ and His disciples. At all times, in all places, in public and private, as He taught the multitude, by the bedside as He healed the sick, in the mountain resorts, He was closely followed by the twelve who formed an innermost circle and ministered to His necessities. What precious instruction they received! Well would it be for us to study with a teachable contrite heart the sermon on the mount.

As Christ saw the world's need, He said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." [Luke 10:2.]

Christ Himself was Lord of the harvest. He might commission a large number to go forth and become laborers. But unless their character was especially fitted, they would be unable to endure the criticisms and the contempt that their Lord had endured from Pharisees, priests, and rulers.

To the twelve, who for months had been with Him, He gave instructions, and sent them forth on a missionary tour. Not only were the people to be granted another opportunity of hearing the gospel of the kingdom, but the experience of the disciples would be broadened by making an experimental tour.

Christ did not yet send them forth permanently; for He realized that they were not yet qualified for the work. They needed a more thorough training before they would be fitted to bear the responsibilities that would rest upon them after He had left this world. They must be led step by step to follow His life of self-denial and self-sacrifice. They must become more familiar with His teachings, for they were to be witnesses of what they had seen of His works, and what they had heard from His teaching. To some was to be given the work of writing out in plain, simple language the important incidents of His life on earth and the truths brought out in His discourses.

He feared lest when He should leave them, they would be as sheep without a shepherd. No one else would give them such kind and tender counsel, no one else knew how to lead them in perilous emergencies. He understood the trials and difficulties that lay before them, the temptation to which they were subject.

They would be tempted at every step. If their labors were crowned with success, they would be in danger of becoming exalted by the praise of men and of lifting up their souls in self-esteem and self-glorification. They would be tempted to consider themselves able to carry

responsibilities for which they were not fitted.

The disciples had sometimes thought themselves qualified even to advise their Master. They spoke to Him of men who, they thought, would be a credit to them if they were added to their number. There was danger that they would seek to grasp too much in their self-sufficiency, feeling that they must stand as leaders.

These same dangers beset the disciples of Christ in our day. We need the instruction that Christ gave to His disciples. Some think that they should be placed at the head of some work which has been developed by the hard labor and self-sacrifice of others, as though its success were attributable to them. Christ gave instruction to His disciples regarding these principles. When they came and asked Him, “Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him and set him in the midst of them.” [Matthew 18:1, 2.]

Turning to His disciples He said, “Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into the life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [Verses 3-14.]

One man’s mind, one man’s judgment is not to be the controlling power in the work of God. Those who have not obtained characters that fit them to unite with the royal family in the courts above are no longer to rule over God’s heritage. Let every one humble himself before God.

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

“What is man that thou art mindful of him, and the son of man, that Thou visitest him?” [Psalm 8:4.]

“Lord, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away.” [Psalm 144:3, 4.]

Let not men so exalt themselves as to set their opinions against God’s Word. We are but the workmanship of His hands. God has given to every man the charge to do the work of the Master faithfully, and to give due respect and honor to his fellow laborers.

It is best for man to understand that he is but finite in the sight of a holy God. He who would have his name written in the books of heaven must surmount difficulties. He must live a pure and holy life, obedient to every commandment of God. He who, while professing to follow the meek and lowly Jesus, is yet full of schemes, whereby he may exalt himself, lives a falsehood. Those actions that tend to personal exaltation are not recorded as righteousness in the books of heaven.

We should all earnestly pray for the Holy Spirit. Those who are sanctified by God will be men of faith, filled with the Holy Spirit. As a laborer with Jesus Christ, each one will carry forward his appointed work.

The Spirit of God leads no one to seek for kingly power. God cannot accept the service of one who seeks to exalt himself and thinks it necessary that all his associates be imbued with his mind. God appoints no man to act as a supreme counselor to his fellow men. He who seeks to make other minds subservient to his own is assuming power that belongs to God only.

There is but one way of entrance to the kingdom of heaven. Every one who gains admittance through the gates of Paradise must humble himself and become as a little child.

To the humble and contrite ones Christ’s prayer will be answered, “Father, I will that they also ... be with Me where I am; that they may behold My glory.” [John 17:24.] Christ Himself will show them the rich glories of His kingdom. Then shall the righteous shine forth in the kingdom of their Father. Sweeter than any music that ever fell on mortal ear will be the voice of God, saying, Ye are complete in Him.

Shall we sacrifice a life that measures with the life of God and accept a spurious experience that will close to us the gates of the city of God? We have been given sufficient encouragement to lead us on to success in winning the crown of everlasting life. Shall we by our sinful lives charge God with folly in giving us unnecessary restrictions?

I have a message for those professing to know the truth who are not sanctified by it. This is your day of preparation, when you may rid yourself of every unholy ambition. You need to be converted and your life transformed.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [Romans 12:1-3.]

This presents before us a high standard. Will you seek to reach it? or will you join affinity to the world?

“If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graft in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graft in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.” [Romans 11:16-22.]

A great and important work is before us. Now, just now is our opportunity to purify our hearts by belief of the truth as it is in Jesus.

“Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

You have a special work to regain the love of Jesus Christ which has been lost from the heart. Self has swelled to such proportions that Christ has not been manifested in your life. He cannot own you. The church needs to be aroused to realize her moral fall, that she may repent and do the first works, lest her candlestick be removed out of its place.

Lt 209, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 26, 1902

Dear Son Edson,—

This morning I read your last letter to me. I cannot write much in reply, because I am preparing matters for the book on the Southern field. As soon as I can get to this work, I shall make every letter written, and every appeal made, speak. The experience of the past year shows me that we have to meet in opposition men who claim to be followers of Christ, but who are unconsecrated, who have lent the enemy their talents and their ability, and who are used by him to hinder the work of God.

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; about all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication for all saints.” [Ephesians 6:10-18.]

Let us watch unto prayer, lest we become adversaries of the truth. You will have as adversaries those who are not walking and working in the truth as it is in Jesus. Be sure, my son, that your mother is not your adversary, but that she will always stand firm for truth and righteousness.

Representations have been made to me by my brethren that God has instructed me are not all truth. Brother Daniells and Brother Palmer are doing a work that God has not appointed them, and they are hurting their influence. I am wounded and grieved in spirit, but be assured that I shall not leave you to suffer from misrepresentations because you are my son. Neither will I sustain you in any wrong. Truth and righteousness must be made to appear in all their sacredness. The Lord will so order matters that the terrible misrepresentations made will work out for your good and for His glory. Be humble; be patient; speak wisely.

I ask you, my son, and I ask Brother W. O. Palmer, to leave yourselves in the hands of a wise, kind, heavenly Father. He will work in His own way. Whatever may be said in regard to your work, do not retaliate. Remember that you are working in full view of the heavenly universe. Seek Christ for wisdom to speak wisely, whatever others may say of you. This is your charge: “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:24-26.]

I ask you to take to yourselves these words of Paul to Timothy: “Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and

that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:14-17.]

The Lord has given you precious light on the Scriptures and if you will seek Him, He will give you wisdom and grace. He has a special work for you to do in opening the Scriptures to the people, and He will make the trials that have come to you a means of glorifying His name by using them to perfect in you the work of His grace. He has not given you up to become the sport of your enemies. No, no!

Do not become stirred up or excited by provoking words. Be calm. And where the evidence is plain that you have made mistakes, admit this. But do not place yourselves in the hands of men who are not led and controlled by the Spirit of the Lord. There are those who employ the methods of the enemy in order to show that the work of certain ones, whom God has chosen to do a special work, is all wrong. They take advantage of every circumstance to dishearten these workers, and to make them appear in a false light. If they could find anything that would prove that these workers are dishonest, they would use this as a means of spoiling the work in the Southern field, under the plea of reconstructing the work and placing it on a safe basis. These men will create confusion and perplexity. God has not given them the work they have undertaken to do in Nashville—the work of tearing down what has already been done, and reorganizing the whole work.

The Lord will work for you if you will trust in Him. Lean your whole weight on Him, but do not put your confidence or trust in men.

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne—a message that will pierce the spiritual darkness, and conflict and convert souls. “Haste thee; flee for thy life,” is the call to be given to those dwelling in sin. [Genesis 19:22, 17.] We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let men fall on their knees in prayer. And let them beware how they place their words and their plans in the place of God’s words and God’s plans. Hundreds are waiting for the warning to escape for their lives and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope.

Let us not forget that God is in earnest with us. “Because sentence against an evil work is not executed speedily; therefore the hearts of the sons of men are fully set in them to do evil.” [Ecclesiastes 8:11.] But God will not always keep silence. “He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy.” [Proverbs 29:1.] The Lord will be true to His Word.

There are thousands in America perishing in their sins. There are many, many cities unwarned.

And looking afar off to some distant field, men are indifferently passing by most needy fields close to them. Christ says, "Go work today in My vineyard." [Matthew 21:28.] "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages; and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [John 4:35-38.]

When will the people of God awake to the responsibility resting on them? When will they become inspired with His Spirit, and give the message of warning to those right in their sight that are ready to hear?

Lt 210, 1902

Jones, A. T.

"Elmshaven," St. Helena, California

December 26, 1902

My dear Brother A. T. Jones,—

I have been up since twelve o'clock. I wrote till four, and then lay down and slept till six.

I do not know where to address my letter to you, but I wish to write you a few lines, telling you that I received your short letter written just before you went to Battle Creek. A few days ago I found the letter that I then began to you, unfinished and unsent. I want to tell you that your letter is of great value to me. It makes my heart glad and causes me to praise the Lord.

I thank you for writing as you did. I praise the Lord that you have accepted the Testimony that He sent you. I know that the Lord desires you to be a strong man in Him. You are a strong man in the knowledge of the Scriptures, but sometimes you speak inadvisedly, and this hurts your influence. Be very careful how you speak before the people, and be sure not to take positions that will cause you to be misunderstood. The Lord has a work for you to do; and He desires you to be wise unto eternal life.

The following words were spoken to me for you. I was instructed that it would be by heeding these words that you would preserve your influence for good: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Colossians 3:12-15.]

Mark the word, "Let." The peace of Christ will come if you will give it a place in your heart. When you give this peace a welcome, all with whom you come in contact will notice that you speak with the gentleness of Christ. Your words and manner will be pleasant. In the past your manner has been harsh, abrupt, repelling, and this has led many to doubt whether you were a Christian gentleman. In this, your example has not been pleasing to God.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [Verses 16, 17.]

These Scriptures contain the lesson that I am instructed you must learn by daily practice. Then you will be kind and courteous, and your deportment will ever be marked by Christian politeness to all. Your influence for good will constantly increase, and those who associate with you will say, "What hath God wrought. Elder A. T. Jones has put on the new man, which is renewed in knowledge after the image of Him that created him."

Lt 211, 1902

Lane, Sands

"Elmshaven," St. Helena, California

December 24, 1902

Elder Sands Lane

My dear brother,—

Today I received and read your letter to me. Thank you for writing. You speak, my brother, as if I had heard all about the council meetings held in Battle Creek. But I have heard nothing at all in regard to these meetings. W. C. White has written me no particulars whatever regarding them. He has told me of his visit to Wright, and of seeing some of my old friends there. He said that while there he made his home with Brother and Sister Root, as my husband and I used to do. He said that they were as hospitable and courteous as ever, and that they made him very welcome. He wrote about his visit to Cedar Lake and Berrien Springs. He spoke about going to Nashville, and of returning to California after the meeting there, to help me with my work; but matters at Battle Creek seem to be as a sealed book.

Brethren Knox and A. T. Jones called to see me after their return from the East. They told me that it had been decided to hold the next General Conference in California, and that the brethren here thought that Sacramento would be the best place.

After they had gone, I remembered that I had not said a word to them in regard to the meetings at Battle Creek, and that they had said nothing to me in regard to them.

I have carried a heavy burden in regard to these meetings. But I shall not write about discouraging things; for by beholding we become changed.

Last Sabbath the Lord gave me strength to speak in the Sanitarium chapel. The room was well filled, with workers and patients from the Sanitarium, and with Sabbath-keepers living on the hillside. I spoke from the fifth chapter of Revelation. This chapter had been impressed on my mind, and I gave to the people what the Lord had given me.

On Sunday morning I spoke to the workers in the bakery, and at the close of my talk I prayed with them.

On Monday morning, at half past twelve, I spoke to the Sanitarium workers. The meeting was held in the classroom, which was well filled. The Lord gave me words to speak. After I had finished speaking, I was asked to offer prayer. The Lord Jesus came graciously near, and encouraged our hearts by increasing our faith. We can rely upon the promise, "Ask, and ye shall receive" [John 16:24]; for the love that God has shown in giving His Son to die for us is an assurance that He will hear and answer our petitions. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]; and because of this, Christ's intercession in our behalf will always prevail.

As we knelt in prayer, we received the assurance that the Lord drew sacredly near to us. After the prayer, invitation was given to all who desired to speak in witness of Christ to rise to their feet. Almost immediately, a large number of those present were standing, and testimony after testimony was borne.

My heart was made glad to see Dr. Zelinsky rising, and to hear him bearing an excellent testimony. He has taken his stand fully with us, to accept and live the truth.

A patient at the Sanitarium, Mr. Stanton, bore a good testimony. He and his wife came to the Sanitarium some time ago. He was present when I spoke in the Sanitarium several weeks ago, and he was much pleased with the meeting. Soon after, he and his wife called to see me, and about three weeks after, his daughter called. Mr. Stanton bought fifteen copies of Steps to Christ to send to his friends. His wife and daughter have gone to San Francisco, but they expect to return to the Sanitarium. They are all very much pleased with the place.

We are praying that this family will accept the truth. They are very much interested, and are searching the Bible and reading our books.

On Tuesday I had a visit from Dr. T. J. Evans of Los Angeles, and Brother Boeker of the St. Helena Bakery. Dr. Evans wished to consult me in regard to the purchase of a certain property about twelve miles from Los Angeles. This property consists of a building of eighty rooms, furnished throughout, and seventy-five acres of orange grove. The buildings and the grounds are both in excellent order. The owner of this property has lately gone to Boston, and as he is not

going to return to California, he is anxious to dispose of this property. He offers it for a very reasonable price. Could we purchase it, I think we could begin sanitarium work in it at once.

At Paradise Valley, about five miles from San Diego, there is for sale a building well adapted for sanitarium work. It was built for a sanitarium, and the owner says that the house alone cost her twenty-five thousand dollars. It is a fine, three-story structure, built on a rise of ground, and commanding a view of a beautiful valley. The rooms are large and airy, and in each room there is a marble wash stand and a wardrobe. There is about the house nothing extravagant, but from cellar to attic, it is well finished.

Besides this building, there are twenty acres of land, and the whole property is offered for eleven thousand dollars. I hope that arrangements can be made so that we can purchase it; for it is so well adapted for a sanitarium. It seems to have been kept for us in the providence of God.

More than a year ago light was given me that our people in Southern California must watch for opportunities to purchase such properties. I told our brethren that they would find all ready for use, and for sale at reasonable prices, just the buildings that they would need for their work. And thus it has proved. In a most remarkable manner the Lord is opening up ways for the advancement of His work in Southern California. Twenty miles from Los Angeles, at Fernando, a town of about one thousand inhabitants, our brethren found for sale two large school buildings, which had been erected for use as a college. Our brethren were extremely desirous of establishing a school in Southern California, but they had no building, and when they found these buildings, which were just what they needed, they decided that the Lord must be leading them.

The property consists of a three-story school building, a dormitory of two and a half stories, a cottage of five rooms, and ten acres of land. Our brethren paid ten thousand dollars for it. When I inquired how this price compared with the real value of the place, they told me that it was not more than one fifth of what the place was worth.

I was present at the opening of this school, and it made my heart rejoice to see the company of promising, intelligent students gathered in the chapel. I thanked the Lord for providing such convenient buildings, in which school work could be begun without delay. God is our Helper and our Leader, and in Him we trust.

The Lord is surely preparing our way. In Southern California, land is high and building expensive, and the brethren could not possibly have bought land and put up suitable buildings for ten thousand dollars.

We knew that the school must be established away from the city, and that we must have land, so that the students could have opportunity to gain a knowledge of agriculture, and opportunity also to be self-supporting. The light given me is that we are to take our children away from the congested cities, and do all in our power to prepare them for the future life. The Fernando school

is situated in an orange district. On every hand are to be seen beautiful orange groves.

There was some question about the water supply, but a well has been dug, and an abundant supply of water obtained.

When the brethren wrote to me about this place, I wrote back telling them to purchase it by all means. I went to see it when I was in Southern California a few months ago, and I also visited several other places of which the brethren had been writing to me. I did not think that I should do so much pioneer work after my husband's death; but the brethren all want me to see the places that come to their notice.

My interview with Dr. Evans was a long and important one, and I gave them the best counsel that I could. I know that the Lord blessed me in my effort to advise them.

Dr. Evans is carrying on sanitarium work in Pasadena, a suburb of Los Angeles. He has rented two floors of a large building, and has fitted up the rooms for patients. But this is only a temporary arrangement, and the building will be given up as soon as we can secure a building for permanent use.

I am weighed down by the thought that our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] Why are such cities as New York left unwarned? Do not those who know the truth understand the commission of Christ? Why then do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the word: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Luke 12:33.] Why do they not return to the Lord His own, to be invested in heavenly merchandise?

Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest-field?

When I bear my testimony in person, I want to bear it where it will be appreciated, where it will be heeded; where I shall not be afflicted by those who are so spiritually backslidden that they make no effort to proclaim the truth for this time.

We have no time to dwell on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God, men who will obey the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." [Isaiah 58:1.]

The sermons preached by some of our ministers will have to be much more appropriate, and

much more to the point, than they are now, else many backsliders will carry a tame, pointless message, that lulls people to sleep. Every discourse given should be given under a sense of the awful judgment soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when He says, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:15-18.]

Night after night I get up at twelve and one o'clock, and walk the floor in intense anguish, because of the tame messages borne by our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. Where are the evangelists who can go to the South and work for the people there? Where are the men who have encouraged Elder Haskell? He and his wife are doing a noble work. Not only are they proclaiming the truth; they are training other workers to proclaim the truth in the right way. Do you not think that God requires His people to help a man who is doing as much as Elder Haskell is doing? I know how the Lord regards this matter. It would be well pleasing to Him for His people to give of their means and their sympathy to those who are working for Him in the cities of America. God has instructed me that His people are neglecting a work that is close beside them.

If our people would feel more of a burden for the men and women in our cities who have not heard the message of salvation, if they would labor for them with determined energy, they would have less time and thought to give to tearing down what has been accomplished. God is not pleased with the way that things are shaping, and unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

Lt 212, 1902

Daniells, A. G.; Palmer, E. R.

"Elmshaven," St. Helena, California

December 30, 1902

Dear Brethren A. G. Daniells and E. R. Palmer,—

I have just read a letter that came last night from Brother W. D. Salisbury, of Melbourne, Australia, in regard to the work of the Echo Publishing Company. Brother Salisbury enclosed a

letter that the Echo Company had received from Brother G. W. Reaser, of South Africa, and a copy of the reply sent by the Echo Company. Brother Reaser's letter speaks of the effort being made by Brethren Daniells and Palmer to break up the established order of things and to change the arrangements entered into between the Echo Company and the workers in South Africa.

Four or five days ago I discovered in a writing desk an envelope addressed to me. Upon opening it, I found that it contained a printed copy of the correspondence that has passed between the Echo Company and Brethren Reaser, Palmer, and others. This is the first time I had seen this correspondence, and it was by chance that I found it when I did. The letters printed in this leaflet explain matters that I had not been able to understand. In the night season transactions had passed before me that I did not fully comprehend. Suffice it to say that these are now made plain by the communications I have since read.

Several weeks ago I was instructed by the Lord that Brother E. R. Palmer was doing a work that God had not appointed him to do. This message I sent to the recent Council held in Battle Creek. Brother Daniells was not appointed of God to unite with Brother Palmer in doing such a work. These brethren have not been instructed by the Lord to leave upon the minds of the workers in South Africa the impression that the Echo Publishing Company was selfishly endeavoring to take unfair advantage of the South African brethren. Men must be very careful in regard to leaving upon the minds of their brethren the impression that the Lord's workers in a certain place are dealing unfairly and dishonestly. Such impressions mean a great deal. When some of our brethren accuse the brethren in charge of a publishing house, a reflection is cast upon the managers of the institution.

For the past fifteen years Satan has been bringing in all that he could bring in to shake the confidence of our people in the brethren entrusted with important parts of the Lord's work. And he has been playing this game with marked success. Things have become so entangled that a great amount of painstaking, searching work will be required to set things in order. The evil leaven of criticism will be introduced in one place after another to create suspicion and to lead men to charge one another with deception and dishonesty, when in reality the criticisms and charges are based upon a perversion of facts. False representations are cruel. The Lord endorses no such work.

I wish to say, my brethren, that in planning as you have with regard to the publishing work, you are placing yourselves where you have not been called to labor.

The Lord has not appointed you to do any such work. Your effort to change the plans that have been made, and to rearrange matters after your own plans, is not in accordance with God's will. You do not improve matters by writing as you have written in regard to the publishing work. Your ideas are greatly perverted. The words written by Brother E. R. Palmer are inappropriate. These questions have not been left to his judgment nor to Brother Daniells' judgment for final decision.

The plans of the Echo office in connection with its work were laid after prayerful consideration. The brethren in charge of the office adjusted their work accordingly and began to carry out the arrangements made. The Lord's blessing rested upon their efforts.

When the Lord approves of certain plans, His word is Yea and Amen. He does not say Yea, and then say Nay. He never begins to do some good work, and immediately afterward to undo this work by ordering that something else be done that is the opposite of the first work He has begun.

Until God gives the orders, let men—whether ministers, general canvassing agents, or conference presidents—keep to their line of work. God's word of counsel is: "Be sure your orders come from God, and not from man's human judgment." God lives and reigns. I am instructed to say to Brethren Daniells and Palmer: Keep your hands off the ark. You have no appointment from God to do that which you have undertaken to do in connection with the publishing work.

Lt 213, 1902

Brethren at the St. Helena Sanitarium

"Elmshaven," St. Helena, California

November 3, 1902

To those in positions of responsibility in the St. Helena Sanitarium,—

Last night I was instructed that changes will have to be made in the Sanitarium at St. Helena. Those connected with this institution are to remember that God wants them to meet the patients where they are. We are to be the helping hand of God in presenting the great problems of the truth for this time; and we must not attempt to interfere unnecessarily with the habits and customs of those who are in the Sanitarium as patients or guests. Many of these people come to this retired place to remain a few weeks only. To compel them, for so short a time, to change their hours for meals, is to subject them to great inconvenience. If you do this, you will find, after test and trial, that you have made a mistake. Learn what you can in regard to the habits of the patients, and do not require them to change these habits when by the change nothing special is gained.

The atmosphere of the institution should be cheerful and homelike, and as social as possible. Those who come for treatment should be made to feel at home. Abrupt changes in regard to meals will keep them in an unsettled state of mind. Feelings of discomfort will be the result of the interruption of their habits. Their minds will be disturbed, and this will bring about unnatural conditions, by which they will be robbed of the blessings that they might otherwise obtain. When it is necessary to change their habits, do this so carefully and so pleasantly that they will look upon the change as a blessing rather than a discomfort. The patients are to be provided with an abundance of wholesome, palatable food, prepared and served in so appetizing a way that they

will have no temptation to desire flesh-meat. The meals may be made the means of an education in health reform. Care is to be shown in regard to the combinations of foods given to the patients. Knowledge in regard to proper food combinations is of great worth and is to be received as wisdom from God.

The hours for meals should be so arranged that the patients will feel that those in charge of the institution are working for their comfort and health. Then, when they leave the institution, they will not carry away with them the leaven of prejudice. In no case is a course to be followed that will give the patients the impression that the time of meals has been fixed by unalterable laws.

If, after dispensing with the third meal in the Sanitarium, you see by the results that this is keeping people away from the institution, your duty is plain. We must remember that while there are some who are better for eating only two meals, there are others who eat lightly at each meal, and who feel that they need something in the evening. Food enough is to be eaten to give strength to sinew and muscle. And we are to remember that it is from the food eaten that the mind gains strength. Part of the medical missionary work that our Sanitarium workers are to do is to show the value of wholesome food.

It is right that no tea, coffee, or flesh meat be served in our sanitariums. To many, this is a great change and a severe deprivation. To enforce other changes, such as a change in the number of meals a day, is likely, in the cases of some, to do more harm than good.

There are many to whom the supper hour has been the most cheerful hour of the day. Then it is that all the family, the day's work done, have gathered round the table for social intercourse.

It is plain that two meals a day are better than three. I believe and practice this, but I have no "Thus saith the Lord" that it is wrong for some to eat the third meal. We are not to be as the Pharisees, bound about by set rules and regulations. God's word has not specified any set hours when food should be eaten. We are to be careful not to make laws like the laws of the Pharisees or to teach for doctrine the commandments of men.

Let your regulations be so consistent that they will appeal to the reason of those even who have not been educated to see all things clearly. As you strive to introduce the renovating, transforming principles of truth into the life-practice of those who come to the Sanitarium to gain improvement in health, let them see that no arbitrary exactions are laid on them. Give them no reason to feel that they are compelled to follow a course that they do not choose.

The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed. He sought to avoid giving them a shock of disagreeable surprise.

Christ drew many of His illustrations and lessons from the great treasure-house of nature. He plucked a lily and pointed His hearers to its simplicity and marvelous beauty. He pointed to the grass of the field, saying, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you." [Matthew 6:30.] He desires us to see that the things of nature are an expression of the love of God, and that, though marred by sin, they still speak to us of the Eden-home in which Adam and Eve were placed. He desires us to be reminded by them of the time when this home shall be restored, and the earth shall be filled with the praise of the Lord.

Many words of instruction were spoken in regard to the work of the Sanitarium. I cannot now give this instruction as fully as I will try to hereafter. There is one point, however, that I wish to make plain. The instruction given to the patients in our sanitariums is not to be presented in the form of laws that must be obeyed. The word was spoken: "Everything that can be done is to be done to bring the sick and afflicted to the way of truth and righteousness. Medical missionary work is one means of doing this. We do not know how much prejudice is removed as people are brought in contact with true medical missionary workers. As physicians and nurses strive to do for the suffering the work that Christ did when He was upon this earth, the truth for this time will find access to minds and hearts."

The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established. The sick and the afflicted, coming to our sanitariums, are brought within reach of the gospel workers laboring there. O what precious opportunities are thus offered to sow the seeds of truth. How careful the workers should be to avoid doing anything that will cause the truth to be misunderstood, or misrepresented, or that will arouse prejudice against it. Where we can, let us make concessions. Never are we to swerve a hair's breadth from the principles that God has laid down for our guidance. But we are to guard against framing human tests. When it is evident that certain methods are not favorable to the work of the Sanitarium, we are not to continue to follow these methods, especially if they are not enjoined by the word of God. We are to be careful in handling even the truth, lest it taste strongly of the dish. About the keeping of the law of the Lord, there is no question. It is an unchangeable command to us. Human laws are to be held subject to change.

In order for the work of our Sanitarium to prove a success, it may be that we shall have to forgo some of our own ideas. Let us remember that in so doing, we may win from death to life, from disloyalty to loyalty, some of those coming to the institution for treatment.

The evening season of worship at our sanitariums should be conducted in a way that will give opportunity for the asking of questions.

Joseph and Mary, on their way from Jerusalem to Nazareth, found that Jesus was not with them. They searched through their company, but in vain. Returning to Jerusalem, they pursued the search. The next day, as they mingled with the worshipers in the temple, a familiar voice arrested

their attention. They could not mistake it. No other voice was like His, so serious and earnest, yet so full of melody.

Jesus was sitting in the school of the rabbis, questioning the learned doctors in regard to the prophecies and the events then taking place that foretold the Messiah's coming. His questions were suggestions of deep truths which had long been obscured. God was seeking to give light to those leaders in Israel. And He used the only means by which they could be reached. In their pride they would have scorned to admit that they could receive instruction from any one. If Jesus had appeared to be trying to teach them, they would have disdained to listen. But they flattered themselves that they were teaching Him, or at least, testing His knowledge of the Scriptures. His youthful modesty and grace disarmed their prejudice. Unconsciously their minds were opened to the Word of God, and the Holy Spirit spoke to their hearts.

I have mentioned this to show the important place that the asking of questions fills in teaching the truth. By His Holy Spirit the Lord can make us light-receivers and light-givers. The Lord desires unbelievers to be brought in contact with His people, that they may be blessed by the increased light shining from His Word. In our dealings with those who know not the truth, we should be very careful to do nothing that will leave on their minds an impression unfavorable to the truth. We are to seize every opportunity to point sinners to Jesus, the One who takes away the sin of the world. We are to hold forth every possible inducement to draw them to Christ. In our words and manner there is to be no harshness. We are never to swerve from Bible principles, but we are never to force our customs upon those who come to our sanitariums for treatment. In all that we do or say, the dignity of the truth is to be preserved.

We are to be careful not to treat our own ideas as if they were the law of God. Let us look at this matter as it is. We are not to make rules with the idea that they are never to be changed or modified. In our sanitariums the seventh-day Sabbath is ever to be kept holy. No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. No tests that the Bible does not require are to be brought in. Every effort should be made to win the confidence of the patients, that their hearts may be reached by the truth. The workers are to draw as near to them as they can, bringing them into the sunshine of Christ's love.

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.” [James 3:17.]

December 25

Let no sweeping changes be made in the Sanitarium till a meeting of the California Medical Board can be held. Until there is a full understanding of what changes should be made, let things move along as smoothly as possible. Let all that is done be done wisely.

The third meal should be placed on the table for all who desire it. This meal should be simple and yet appetizing.

Lt 214, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 31, 1902

Dear Son Edson,—

I received your letter, but could not feel at liberty to telegraph. I had written you several pages to copy, but cannot find them, after hunting in every place I can think of. I will say, I shall be able, I think, to furnish something for you, but must have clear light what to do. I do not want to move hastily at all. But I have the comfort of the Spirit of God. Now I say, just watch and pray, and trust His living Word. His hand is upon the wheel, and He will turn the vessel as He pleases.

I slept little last night. I was taken from company to company, bearing a decided testimony in regard to the men who are spoken of in Ezekiel 9. This was given me to speak upon. I also spoke upon chapter 10.

My son, move very carefully. Take Christ’s yoke, and learn of Him. He invites all who will to take His yoke. “Learn of Me,” He pleads, “for I am meek and lowly of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:29, 30.]

There will be no dearth of matter to print, but there is another question [involved]. I cannot advise you to remain in Nashville with the present company associated together, who are so determined to introduce this evil leaven in the meal. We have but little time to work. The judgments of God are in our land. And there are places where your message given you of God will be received. But look to the Lord now with all your being.

After breakfast, or just at breakfast, Sara has told me the terrible news, that a telegram is received by the Sanitarium that the Battle Creek Publishing House is burned to the ground. O I am feeling so sad, because it is the—that the Lord has permitted this, because His people would not hear His warnings, and repent, and be converted, that He should heal them. Many have despised the words of warning. O how sad it is, how large the loss is, of books and furniture and facilities, we know not. May the Lord have mercy upon us, is my prayer.

We know not how this will affect your meeting, but we hope it will have the effect of humbling hearts, and that those who have been reproved may see that the Lord means [that] there shall be altogether a different state of things. And how far He may still signify His correcting hand is upon His people, we cannot determine; but let us all humble our hearts before God, and learn the lessons that He will teach us. We are living in a most solemn period of this earth’s history. I hope

that these things will be taken to heart, and that the Lord will have mercy upon us.

Now I can write no more. I am about sick today. And what next, I ask, is coming? I will not try now to write any more, as this may change the whole features of your meeting and astonish and break many hearts.

Tell Brother Butler I have a letter nearly done [for him], but I am not able to finish [it].

Much love, Mother.

Lt 215, 1902

Jones, A. T.

“Elmshaven,” St. Helena, California

May 7, 1902

Elder A. T. Jones

Dear Brother,—

I did not feel free to bring into the testimony I read while I was in Oakland all that had been shown me concerning your work. But I must tell you plainly that your views in regard to church discipline are not in harmony with the Word of God. You are wide of the mark. God calls upon you, my brother, to weigh your words carefully before you speak them to the congregation.

You have been given great light upon the Bible. God has helped you to make truth appear in its true bearing before the people, but this is no excuse for you to speak words that have no foundation in the word of God, words that, if carried out, would bring our churches to the place where they would need the reproof, “My house shall be called a house of prayer, but ye have made it a den of thieves.” [Matthew 21:13.]

The names of those who sin and refuse to repent should not be retained on the church books, lest the saints be held accountable for their evil deeds. Those who pursue a course of transgression should be visited and labored with, and if they then refuse to repent, they should be separated from church fellowship, in accordance with the rules laid down in the Word of God.

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” [Matthew 5:23, 24.]

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let

him be unto thee as a heathen man and a publican.” [Matthew 18:15-17.]

“I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or with idolaters; for then must ye needs go out of the world.” [1 Corinthians 5:9, 10.]

“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” [Romans 1:16-18.]

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” [2 John 9-11.]

Brother Jones, instruction has been given to me to the effect that you are careless in your speech, and that your words must be more carefully chosen. You must remember that you are certainly dishonoring God when you use His entrusted talent of speech, which should be consecrated and holy, in such a way that it is a stumbling block to our people. Those who refuse to hear the admonitions and warnings given by God’s faithful messengers are not to be retained in the church. They are to be disfellowshipped; for they will be as Achan in the camp of Israel—deceived and deceiving.

Who, after reading the record of Achan’s sin and punishment, can think it according to the will of God that those who do wickedly, refusing to repent, are to be retained in the church? To retain them would be an insult to the God of heaven.

Elder Jones, I am much pained by your incautious statements. You speak rashly. You are not sanctified by the truth you handle. Your spirit needs to be refined. Then Christlike words will flow from a heart imbued with the Holy Spirit. You are too self-confident, too sure that everything you say possesses a power which will obtain assent to it from those who hear.

Unless you are converted, your unguarded statements will destroy the force of the most powerful sermons you can preach; for they reveal that you are not speaking under the influence of the Holy Spirit, but that “another spirit” has taken possession of you. [2 Corinthians 11:4.] All in your words and actions that is coarse and rough, all that savors of a reckless self-confidence, greatly injures the force of the truth that you proclaim. Unless you change, your careless speech will make fruitless the most precious truths.

Speak guardedly. When your words are weighted with the Holy Spirit, when you stand where you should as a man who is proclaiming the sacred truths of the Word of God, your unsuspected weaknesses of character will not be developed as something worthy of imitation. If you keep

humble before God, self will not appear. It will be unmistakably seen that Christ is abiding in the heart, sanctifying the life. Show by your careful, holy profession that you are receiving into your soul the water of life, to send it forth to others in sweet, living currents. The religion of Calvary and the gospel is a triumphant argument to the transforming power of the grace of Christ. Unless your spirit is decidedly changed, your course will greatly detract from your influence. God does not want the ways and words of A. T. Jones to be woven into your discourses. You must come to the feet of Jesus. "Learn of Me," says the divine Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

Cover yourself with the righteousness of Christ. Let not unadvised words and actions injure your influence. Do not think that your course of action is perfect, and that no one should question it. Our people will certainly question your course unless they see that you are moving under the influence of the Holy Spirit, in all meekness and lowliness of heart. The sharp way in which you sometimes bear down on others will tell upon you. You need to be melted over by the Spirit of God. You need to cherish the gentleness of Christ.

Lt 253, 1902

White, J. E.; White, Emma

St. Helena, California

January 20, 1902

Dear Children, Edson and Emma,—

I have been, during the night season, conversing with you both and I have words from the Lord to speak to you. How can I suppose that you are walking in all things in the counsel of the Lord unless you are walking and working in accordance with the light the Lord has been pleased to give me?

The Lord is not pleased that you do not come into the light, to practice the light in regard to your diet. You both need to reach a higher standard upon health reform. You need to be sanctified through the truth. Your own countenance, Edson, testifies plainly against you, and when you shall observe the strictest habits in your eating and health reform, your countenance will bear a different testimony of your habits. Your ideas of what constitutes self-denial and self-sacrifice will undergo most thorough reformation.

The Lord would have you come close to Him. You are living unhealthfully, and I speak to Emma decidedly, There is something you must do if you expect health and strength yourself, and that Edson should have a clean countenance and that the current of blood shall be clean. You can, Emma, help Edson if you will; but you both, my children, in working decidedly against the light the Lord has given me in regard to health reform, make me to feel that I cannot put confidence in

you and in the judgment you may have as to how to manage my books.

Lt 254, 1902

Daniells, A. G.; Evans, I. H.

Elmshaven, St. Helena, California

January 22, 1902

Brethren Daniells and Evans,—

I have a request to make at this time. I wish to have the plates of the book Steps to Christ. I think that you should grant my request to donate the same to me in consideration that you have received more than enough to remunerate you for all that you paid for the plates. Will you let me know at once in regard to this matter? What will you do for me in regard to this book? This is the only book for which I do not own the plates. Will you now respond at once and if you can do me the favor to donate the plates, do so; if not, tell me what you will do.

I am now in very straitened circumstances. You know I have been paying that old debt on the manufacturing company's indebtedness. There is means in the interests in Australia, but I do not want to place them in embarrassment by withdrawing it. I ask you this favor which I think you should grant me and if you feel you cannot do this, let me know at once how much I must pay for the plates. I would be pleased to hear at once upon the subject.

I am improving. I am so very thankful to be at home where I can have good atmosphere. We have been having a gentle rain. I have not been out but once in the carriage. I am regaining my appetite and strength. The thistle greens are my principal diet—these and two cooked onions at a meal, and the zwieback. Food just begins to taste good. It is all of three months since my appetite failed. The malaria was upon me, and I have had no disposition to swallow food. I am now able to eat the thistle greens cooked, and I am glad I relish them.

I have just returned from a ride to the business part of town. Brother James and May White and the twins accompanied me. I am gaining in strength slowly.

Lt 255, 1902

White, J. E.

“Elmshaven,” St. Helena, California

January 28, 1902

Dear Son Edson,—

I am pleased with your letters to the publishing houses. This is the spirit you are to maintain. But

do not be free to speak of the great profits coming on your books. Your boat-building is not in harmony with your work. However good the motive may be, it is a venture in speculation; and as I have helped you, and all know that I have done this, there will certainly be conclusions drawn. As the people shall see your offices so nicely furnished, they do not take in the pressing call for help. They think that if less was expended it would be more in harmony with the pleas made. Now, Edson, be careful how you move. There should be working as your father and I have worked.

Now I would say, Be cautious. You are too outspoken. You should not break out into speech as you have done to Brother Palmer against your own brother. If there is a man in all our ranks who has worked unselfishly and upon the most pure principles, it is W. C. White. I know how the Lord regards his labor. Any lack of confidence you manifest in him will not be in your favor, for he has been willing modestly and humbly to walk and work, notwithstanding he has been left in hard places, to stand alone to bear reproach—and never, never a jot of it should come on him. Yet he had no words of reproach for those who allowed him to carry the blame of their own wrongs.

When you break out as you have done before his own mother, who knows him well, what can I suppose is the kind of spirit that works you to do this? I have been grieved to the heart. And if you are so injudicious in your speech about one who does not deserve your censure, what confidence can I have in your wise discrimination? The Lord is with W. C. White, and although he may make mistakes, they are the least of any man that I know of that lives. I know what I am talking about. He has been my counselor and to me a great blessing, and he takes my counsel. He is a man of firm principle and clear understanding, as I have reason to know.

Now make haste slowly with your speeches. We are all making history, and I want your history to be one that God shall commend as one who is an overcomer. I do not advise you to take hold of the food business: it means so much, and you will become involved in a large outlay of means. I advise you to take hold of the book business. These book sales are dead enough.

And I beg of you do not use my name as an influence to sustain you in any of your plans or methods. Let my name lie still if you want me to have the standing the Lord would have me to have among His people. I know you are uprooting my influence in your effort to build up your enterprise. The people are sore over the idea of the free drawing of means to help the Southern field, and when they learn (as they will learn) in regard to money laid out to build a boat, then they will consider who knew ... [remainder missing]

Lt 256, 1902

Van Horn, Sister

“Elmshaven,” St. Helena, California

April 14, 1902

Dear Sister Van Horn,—

I received your letter in reference to your son. Notwithstanding you have been sorely tried, the Lord will not forsake those who put their trust in Him. He will work in your behalf. Come to Him and continue to press the case to the throne of grace, as you have done. Do everything on your part to remove the difficulty, having the diet very simple, and then say, “Lord, I have done the best I know how in seeking Thy glory.”

You have had a long trial. Has it dimmed your Christian integrity? Has it lessened your love for God and the truth? Has it blunted the fine edge of your love for the truth? My Brother and Sister Van Horn, look the matter over carefully. Place yourselves at the feet of Jesus and say, “Oh Lord, if I have failed to sanctify myself unto Thee, soul, body, and spirit, teach me how to employ all my talents to the glory of God, physical, mental, and moral. If I have been untrue to my convictions, teach me now how to use my whole being to Thy glory. Take me as I am and teach me Thyself how to bring glory to Thy holy name.”

Time is short. Pray and work is the great charge to parents and to children. In the conflict with spiritual foes the best work and privilege for me is to sanctify myself, ready to take up any appointed work that seems to be duty. You must keep your case before the Lord in prayer, keep up good hope, and doubt not in your heart. Keep saying, “He hath promised; He will not leave me, even me.” I will pray for you. Do not think your case hopeless. Keep your mind stayed on God, saying, “The great Healer said, ‘Ask and ye shall receive, seek and ye shall find.’” [Matthew 7:7.] Put that promise before the Master and tell Him you believe the promise—left on record for just such suffering ones as you. You must carry him, your son, in the arms of your faith.

Thank the Lord that you have One who is caring for you all the time. Take Him at His Word. All you can do yourself is to cast your helpless soul upon Jesus Christ, because He loves you in your affliction. Put your trust in Him that careth for you. My heart will seek the Lord in your behalf, but Christ alone can do the work. Do not be discouraged. Christ can break the power of Satan and will break it, for He hath promised.

Now my dear friend and brother, Hope thou in God. Go in the strength of that God who is behind the promise. The healthy heart, the heart that learns of Christ, believes in Christ, is sure to work for a healthy body, and may often succeed in obtaining physical health.

Lt 257, 1902

Baker, Brother and Sister [W. L. H.]

Oakland, California

April 27, 1902

Dear Brother and Sister Baker,—

I have a few lines to write to you. I am not able to write much. I am saving every jot and tittle of my strength for the Monday conference meeting here in Oakland. My health is improving. I have carried on my work just the same night and day throughout my sickness. Being unable to lay off the burden, I have felt compelled to write and see if relief would not come, but my head gave out. My eyes have troubled me much; but I am praying about them, and I believe the Lord will touch my head and my eyes with His healing hand. I have ventured here to attend an important meeting. The people will be in tomorrow and the meeting proper will commence. I wish to get this off on the next boat, which leaves Wednesday.

I have a matter to present to you. I agreed two years or more ago to help Maggie Hare in getting her sisters to the college at Avondale. She is now carrying the burden of a second sister and I have not yet helped her. This has left her but very little means to use for herself. I now wish you to let her sister, whom she wants to come to the school, have passage money to take her to the school, and charge the account to the school fund, which I have appropriated for this purpose in the school funds, to be used as I shall see fit in carrying students unable to pay their own expenses. If you will do this it will be a favor. You can draw from that fund.

Sister Maggie Hare is anxious to get this third sister away to Cooranbong. Then the future cost of books and outfit I will appropriate, also her tuition money. I will settle these bills. Maggie has received less wages than she should; and as it is not possible for her to pay all the expenses herself, I have come to the conclusion that if anyone is deserving of some assistance in this good work, I will cheerfully assume this responsibility. Write me that you have complied with my request. I must send this letter written with my own hand. I have not a machine to copy this.

I have had so little sleep my eyes trouble me. I should be pleased to see you and have a long talk with you, but Australia seems a great way off now. I do not think I shall ever cross the water again for Australia.

I felt very sorry in regard to Dr. Caro, that he has not tact and ability to manage a sanitarium. He is so extravagant in his use of means. And there are many things that worry me, for I fear greatly he will lose his soul through his extravagance in the outlay of means. This is a matter we all must study carefully. Now there are so many places to be worked.

In love.

Lt 258, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 13, 1902 [May 3, 1902?]

James Edson White,—

My son, I want you to send me a copy of all I have written you while you have been engaged in the work of the Southern field—or the letters themselves. I want a copy of all you have written me. I may have copies of many of these letters; but send me all writings that concern your labors, your encouragements and discouragements, from the commencement of your work in the field. I have light in regard to this matter and I want these matters. Send them, and I will examine them and prepare them as I can to come before the people. Much is already where I can use it, but send me experiences. Send everything you can and let me see it.

I send you copies of articles you may use in your paper.

Lt 259, 1902

Review and Herald

At Camp Meeting, Petaluma, California

June 13, 1902

Review and Herald, Battle Creek, Michigan,—

I am pained, deeply pained, to see the illustration in our church paper occupying one whole page, a heathen shrine, Egyptian musicians. Is the Lord glorified by any such strange pictures? Are heathen deities to appear as the first thing that speaks to the senses? What strange thing is this?

Many have asked why Sister White's articles should be placed toward the back of the paper. I said, That does not trouble me. Well, they have made many remarks upon this, but if it pleases you who handle the paper, I am not troubled. I do object to these strange pictures that take the place of these articles. If the Review had remained as it was, it would have served the cause of God just as well and better than it does in the appearance it now presents.

What will appear next? See Deuteronomy 4:1-10.

Supposing that the commandments of God should be illustrated and placed upon the first page of Review and Herald where they can speak to the people, such would be an appropriate illustration. Let such words as are of highest importance come first to the eye and teach the requirements of heaven. (Exodus 31:12-18) should appear in every paper published. (Deuteronomy 6:3-9, 20-25; 7:5-11, 24-26), should also appear.

I sincerely pray that the Lord will sharpen our spiritual senses that we shall see and understand that all such illustrations in our papers had better be cut out. I wish that front page could be where it would never appear to bear its lesson and tell its idolatrous-shrine story.

Heathen shrines and priests and dignitaries have appeared in Oakland. They have been received, and great attention has been paid to them. How many will be converted to this kind of religion? How many will be charmed by the performances they shall behold? All these acted religious performances are for the purpose of converting the church to their religious rites.

These chapters of Deuteronomy had better have a place in our papers. They mean so much to us. Chapter eight, the whole chapter, is a review. All these special things in Deuteronomy should be comprised in a small book and should be circulated everywhere, for there are but few outside those of our own faith who understand these things. I think if ever a people should bear in mind the words I have called to your attention, it should be Seventh-day Adventists. Group together the most important things and publish them in a little book. I was bidden to do this, and I shall do it very soon now.

[Study] Deuteronomy 10:12-15. I do think we are in great danger and are going more and more after worldly ambitious display. Verses 17-22. Shall the world and the nominal churches convert the Seventh-day Adventists to their ideas? We say, No. Well, then, let us act.

The rehearsal Moses gave to the people before they entered the land of Canaan included chapter 11.

I tell you there is danger of making altogether too little of what God saith. I am instructed by the Spirit of the Lord to collect these special important things and put them in a book and circulate it among our people. This I shall do now as soon as possible.

I have no pleasure in any such things coming to our people in their church paper. All this is something strange. Will we read our Bibles and will we search the Scriptures? "In them ye think ye have eternal life." [John 5:39.] If each reader would copy the example of Christ Jesus in spirit and in love and in humility, the Lord would greatly bless His people.

The work of God is to be revived. The church is to stand forth illustrating in the highest sense the law of God in its churches. The heathen-religious shrines brought into San Francisco are some things that speak for themselves. Heathen deities are exhibited in worship, and many will be converted to heathen worship. The display is praised as grand.

The Saviour has instructed us that God's commandment-keeping people are a distinct people. Read carefully John 16:1-15. The gospel wins its converts by the transforming effects that Christ describes thus, "And I, if I be lifted up from the earth will draw all men unto me." John 12:32. Belief in Christ the Saviour uplifted upon the cross makes one ready to sacrifice life itself. He has a new birth. He cannot live to himself any more. He has not been created anew in Christ Jesus merely for self-enjoyment.

The sentence has gone forth from the cross: He who accepts of Jesus Christ by faith becomes a son of God. He is bought with a price and is fitting himself to do the work of Christ; for "as

many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John 1:12. His faith places him on the side of Christ, a fitting agent to co-operate with Him. The converted soul has been bought with a price which is above every earthly estimate. The Lord Jesus has bought him and he cannot begin to yield himself to any other claimant, for he has pledged himself: “Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.” Luke 10:27.

Lt 260, 1902

White, J. E.

“Elmshaven,” St. Helena, California

June 26, 1902

James Edson White

My dear Son,—

I have been deeply exercised during our camp-meeting in Petaluma. This was a meeting that cannot fail to remove a large amount of prejudice. The attendance from outside was all that we could expect in evenings, and Sunday all that could possibly be accommodated with seats, and then many were standing on the outside. I spoke six times in the tent. Spoke in the afternoon on the two Sabbaths and in the afternoon on the two Sundays, two afternoons on weekdays, and once a short period in the afternoon besides. Seven times in all. And this is the first time I have ventured to speak to a large assembly.

One thing I am surprised to mention: the climate seemed to be more favorable for me than even at St. Helena. I slept night after night without much interruption until daylight. This is a chapter in my experience the like of which I have not had for years. My mind was not worried.

We had meetings of large importance at Oakland. A few weeks before this, intensity of labor was upon me, but the Lord gave me a most unexpected testimony to all, especially to C. H. Jones. He had sent in his resignation and was about to leave his post of responsibility—leave Oakland to connect with Dr. Willie Jones in his work at Santa Barbara. The testimony given me was, No; that this move would be injustice to Brother C. H. Jones and injustice to the work; that among all the associate workers there was not one who would improve the present showing in taking his place. Any one would have to learn how to take up one line of work after another, and there must be no hasty moves made. The suspicious, the jealous, the evil surmising would think all their suspicions were correct.

Here Brother Jones would do harm to his own influence. When he shall feel that he must have a change, let him take it and seek the Lord most earnestly and stand as it is his privilege to stand,

freeing his soul from every embarrassment. Then if he feels he must withdraw, let it be at his own suggestion.

There are strait places before the work and cause in Oakland, and the Lord will greatly bless all who will keep the soul free and clear and under the Holy Spirit's guidance.

The very same was presented to me in regard to your and Brother Palmer's work, in connection with the publishing interest in Nashville. If you stand at your post of duty and go straight ahead, and be in union with one another, the Lord will greatly bless. All these men are being tempted and tried, but the testing fire of the promise is not to consume, but to refine and purify.

Lt 261, 1902

White, J. E.

"Elmshaven," St. Helena, California

July 26, 1902

[J. E. White]:

I have written you several beginnings of letters, then various matters would be placed before me—manuscripts of books to read, and many things to write. I will send you copies of things that I send out to various conferences. My general health has been remarkably good, and thank the Lord for this. I have worked continuously since coming to America.

We are well situated in a most beautiful place. The scenery here is beautiful, but I do not think the climate is as healthful as the climate of Cooranbong, Australia. We had but little fruit last year, but this year we have had peaches and cherries—three very large cherry trees bearing. The cherries were very large cherries, but not as large as some cherries. I speak of them in comparison with those in Maine. I have had all the peaches for our family use. We gathered nice blackberries. These things are a blessing.

I did hope I could come and see you, but could not do this. Had to give this up.

Lt 262, 1902

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

October 23, 1902

Dear Children, James Edson and Emma White,—

I wish to say that your last letters have been received in regard to the five hundred dollars. Willie

proposed I draw from my bank deposit, which I had been enabled to hire, the sum of five hundred dollars to relieve the situation. This was his proposition. I called for a donation Sunday afternoon, and there was nearly a hundred dollars raised. This I had specified should go to the Southern field. I have seventy-five dollars from Brother Harper, tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers.

I have been writing matter to send away on the morrow. I am perplexed as to what to write and do not think I will write as I might write, lest advantage be taken of my words and confusion and trial come to me. I am much perplexed over the state of things. The debts continually accumulating are a load upon my soul. You know I have often charged you, Do not go into debt. I dare not be connected with this matter. If I can see any way to help, I will, but I keep very still on the Fresno camp-ground.

Sunday afternoon I had a large audience. I had a very decided testimony, and the congregation was deeply interested. I said nothing to any one. I thought I would get in before any call was made, because there was a large number of outsiders present. I knew they would respond, and they did. That is the history of the money. I will send seventy-five dollars tithe money from Walter Harper. I want it specially applied to the colored ministers, to help them in their salaries.

I have much to be thankful for, but I have not slept well nights—four and five hours and sometimes less. If we could have you now at our table, we have plenty of good, fresh applesauce right from the apples picked from the tree, the most beautiful, finely flavored grapes, black and white, and plenty of fresh tomatoes. Fresh corn is gone, but we can purchase some from Brother Hicks on the hill.

But I have not one word to urge, for I would not advise you what to do. I dare not take responsibility. I must be guarded on the right hand and on the left, and be careful and move cautiously lest confidence be weakened in the message God has for me to bear.

Lt 263, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 27, 1902

Dear Son W. C. White,—

I have just put in Maggie’s hand a letter to you for you to use when you see the right time has come. I am pained at heart at the state of things among our people—that the Lord cannot possibly work them to let His power come upon them to do the work He commissioned His disciples to do when He said, “I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” [Matthew 10:16.] He gave directions how they were to

conduct themselves, and if they were not received they were to wipe off the dust of their feet against them and it would be more tolerable for Sodom and Gomorrah than for that city.

But what about those who claim to believe the truth and seem to possess a spirit just as bad as the party mentioned? Are we to see this work kept up until the last end of this earth's history? Are messages to come to me to give to those who have been long in the work, because they do not act as wisely as they should and bring confusion and hindrance into the work? Will not the Spirit of the Lord be greatly grieved at the state of things existing among those who are leading men?

They do not obey the Word. They act without wisdom, and I am losing confidence in them. I am afraid of their influence and shall be afraid to speak to them the things that I would like to communicate, for they will make a misuse of my testimony.

They are not under the Holy Spirit of God. I know this to be the case, and if there is not a decided change in this kind of work that has been going on ever since I came to America, I cannot labor with success, for they will spoil my influence and set at naught all the counsels of God in my labors.

I would rather be in a community where there are no Sabbathkeepers, for my soul is so wrung with anguish that they [leading men] will never, cannot ever, understand. They are acting like a family of children quarreling over who will have the largest apple or the largest piece. Oh, how weak it all is! And I know the Holy Spirit will not, cannot, come upon them or the work, because they are not doing the will of God. Must we see those whom I know are doing work for God counterworked by those who choose to regard things in a strange light?

I am getting tired and sick at heart. Night after night I am bearing a testimony to the leading men who are supposed to be wise unto salvation, but who are working in an underhanded, undermining manner. They are, as was spoken by One who knows, deceived and being deceived, and they work directly contrary to the light God has given me. I have lost confidence in them and I know they have very little faith in the testimonies. They make my work exceedingly hard.

I am now looking again toward some other country. Australia is my choice. I want to uproot and get out of the field just as soon as the Lord opens the way for my release. I have seen those claiming to believe the truth for this time, but it is mingled with self-esteem, self-exaltation, and human wisdom. God will not endorse a work of this kind.

Lt 264, 1902

White, W. C.

St. Helena, California

November, 1902

Dear Son Willie,—

These are the first lines my pen has traced to you. My health is some better. Yesterday I read and copied some things from my diary, and there are still several pages that were placed in my diary while I was at Fresno. I am now going to get this matter off as soon as possible.

Edson came to St. Helena Tuesday night, but I have had no visit with him yet, and as he leaves here next Sunday, I cannot see as I can have any time with him. He will not talk of anything that transpired. Just after I put my writing in the hands of Maggie, Edson, who has been writing in the office, called me and put in my hands figures and statements. So nothing that you have received has been committed to me from himself or Emma. They will not talk things over, and I do not wish them to. I have had the matter made plain to me, and I now send, in addition to that which is already sent, the matter which I hope will relieve the situation.

I hope you will receive my first letter. I was so burdened I could not but suffer to think—after having the matter of the Southern field, and Nashville in particular, presented before me—that I should be led to think that I should consent to any living power's taking matters in hand in regard to the work to be done in Nashville. They had no hand in the matter. They have no kind of estimation of the value of the work done and the burdens that have been carried from the first entrance into the Southern field up to the present time. Thousands of dollars have been expended in work to open new fields that have, as was presented to me, not nearly an approach to the showing that has been accomplished in the Southern field. As the matter is now before me, I shall not rest until I have it all out.

The light I have now is that I shall collect all that has been presented to me in regard to the Southern field and put it in a book. And this must be done now, as the impression that has gone forth is a great setback to the work. It must be met. I have read such a mass of matter that is now collected—good, better, best.

And then to have the enemy use our own people to interpose and say and do things to hinder the work, and to think I consented that I would do nothing to hinder them, but let them do as they thought best! It just rolled on me such a load that before Edson came here, I cried over the matter like a child. I felt so ashamed of myself. I confessed to my Saviour that I would never, never make such a promise again and would work diligently to up-build and not tear down. Your family are all well.

I would say, since writing that first letter, Edson came and it was night. I just sat up long enough to see him. My letter went in the noon train. I have written more fully of matters from the diary written in Fresno. I could write only a little at a time.

Emma looks very poor. She will spend some weeks with me because Edson wants her to get built up. Both seem cheerful. Emma seemed so pleased to meet us all and to see Lucinda Hall.

I have received two letters—from Dr. Evans and from Whitelock. I will send them to you. It is about the repetition of yours after the Sabbath. I will write to Dr. Moran and to the two doctors.

Our grapes all spoiled. We had three days of rain. The prunes were all housed—two tons to be stored and kept. They are now in the shop. Two stoves are going day and night, and we think they are all right. I have not been in the carriage for some time.

I do hope that which I send you will be received all right. Anything you think best not to hand out you can retain. The light has been given me in a very marked manner that there is allowed so large an amount of gossiping and accusing of the brethren, which places us on Satan's side of the line. I have been shown that this kind of base material is brought and laid on the foundation stone as a precious commodity, but it will be consumed, and if the actors are saved at all, it will be as by fire. They will be refined and purified by fiery afflictions until they shall see their errors and repent and be converted. Afflictions and sorrow and loss they cannot escape. Then is it not wise for us as God's people to stop garnering up the rubbish of falsehood, of misrepresentation, which grows as it is passed from one to the other and does great damage to the work?

I have been having a marked experience in light given that what our people need is the Holy Spirit of God to cleanse away the defilement of unkind rubbish of talk and passing judgment. Until this is done, all the counsels that we may have will prove a detriment. Unless they are a savor of life unto life, they will be a savor of death unto death. The lips need to have the living coal placed upon them to cleanse away the self-assured conversation which hurts souls and is spoiling the work of God. It is the strange fire that many are handling, and Christ's words to them in the 13th chapter of John, and in the 14th and 15th and 17th chapters, are not heeded.

I was instructed to say that our people are losing in spirituality, for they do not believe many of the messages of truth for this time and the testimonies of the Spirit of God. There is more confidence in their own tongues' wisdom than in earnest, intercessory prayer. If we pray in faith, if we wrestle with God as did Daniel in behalf of himself and the Israel of God, we shall be kept by the power of God from our own foolish conversation. We need now to have the Holy Spirit's power, which will clothe us with Christ's righteousness and give us heavenly wisdom that we shall sit with Christ in heavenly places. If ever we are as a people to become elevated, cleansed, and purified, to reach the highest standard, we must now seek Him with heart and soul and voice, with fasting and prayer.

In love.

Lt 265, 1902

White, W. C.

"Elmshaven," St. Helena, California

December 30, 1902

Dear Son Edson,—

I have been taken with a dizzy spell. I have been trying to consider how I shall write to you. I cannot decide anything hastily or consent to take on me any burden that I am not so clearly impressed of the Lord to do. I will consider these matters. Many matters of this character are so perplexing that they stop digestion and then gas accumulates; and if I do anything with complete clearness—as I did on the occasion of that interview, the counsel in my home with me that evening—the after work is of a character to endanger my life. I am to be always waiting to see my way clearly by illustrations or [light] of some character to make me sure I have a “Thus saith the Lord.” I will not be able to answer your letter just yet, but I will, when my head is relieved, tell you if I can.

But these letters I am receiving from the Echo office—one last evening, one of same character had been on the secretary in the sitting room for some weeks and I never knew of it. Clarence tells me they are the same. These matters contained in letters make me great suffering of mind to consider. I must reason from cause to effect. And if the same spirit is continued that has been, then it would not be a wise thing to continue in the work with the same parties and unchanged elements of characters, because there will be no sweet union, but contention and strife, and your heart is in sorrow so much.

Let us get out of the spiritual, malarious atmosphere and give the field up to them to work it as they please. It is best not to stay and become a target for them, and they bear all the responsibility, because when evil surmising and envies and jealousies exist there is strife and every evil work. It is no use, unless the converting power of God works upon human hearts. Let those who will counter [with] all their evil surmising and who will act out that which Satan suggests have the field to themselves. The Lord is very much displeased with this kind of work. It is Satan’s working to keep everything in a most discouraging state.

I know something about the Southern field. I shall get out a book in regard to it as soon as I can, and then when the whole facts are brought out just as they are, these misrepresentations will appear as they are. Then if any want to entertain their evil conceptions, I am clear. But things cannot be rushed. What saith the Lord? not, What saith men? But how much better would it be for all to humble their hearts before God.

I cannot think and plan, and know not really what to do. To do anything is a task, and to keep still is a task. But I shall do my best. I am praying and trusting, and the Lord will give me His keeping power if it is for His name’s glory.

The Lord bless you.

Lt 266, 1902

White, Emma

“Elmshaven,” St. Helena, California

December 15, 1902

My dear Daughter Emma White,—

We have received two communications from you; the one dated the 12th received in noon mail. Oh Emma, we have not ceased to offer up our petitions at the family altar for the keeping power of God to be realized on this journey. This time of the year is certainly a precarious time for traveling, and the many accidents that are reported can but cause us anxiety for our friends who travel. And their traveling alone seems to make it still more serious. When I have thought the matter over I have said, The Lord will keep Emma.

I am so glad for every letter received, and we pray most earnestly for you and your mother who has been true and faithful. Your mother and I are outliving our appointed period in age. Oh I wish we could see the wickedness of the wicked coming to an end. We need not expect to pass along without trials, but if we keep our hearts in trusting faith we shall have peace. "If ye be reproached for the name of Christ, happy are ye." Trials, troubles, and hot trials must not discourage. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." [1 Peter 4:12-14.]

All trials and troubles and annoying things are permitted. Even our Lord Jesus, the Majesty of heaven, suffered being tempted. May the Lord greatly encourage and strengthen you, both mother and daughter, is my prayer. We want to be ripening up for the future eternal life. Be strong in the Lord always. May the Lord give you, Emma, a very pleasant visit and may you be returned to your home in Nashville, and may the Lord strengthen and bless and keep you by His power, is my prayer.

It seems a little odd to have only five members in our family. Sister Nelson is gone, but we get along nicely and have all we eat made palatable, and we are sure we shall survive the fulfillment of the three months and save quite a little sum of money to help Jessie through her student's course.

We have received from Whitelock a letter stating that he had just received an offer of the Potts estate for the sanitarium. They offer to dispose of the property in Paradise Valley locality for the least they have ever offered it, eleven thousand, if the bargain is closed without much delay. I wrote for their guarantee they would take it. Mrs. Potts declares the property has cost her eighty thousand, that is, the land and building and improvements. So when you and Edson visit us again, maybe we shall make a trip down there.

In love.

Lt 267, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 17, 1902

Dear Son Willie C. White,—

I have been up since quarter after one o'clock. It is now five o'clock.

Edson purposed to start this morning for Nashville. He did not care to stop at Battle Creek. But in the night season, the matter was presented to me that it was his privilege to be present at that meeting; again he was represented as bearing testimony in that meeting. I told him this morning it was best for him to go, and he will go through Battle Creek and stop a couple of days. I hope opportunity may be given him to correct some statements and present them in truth.

Edson was invited to speak at the Sanitarium and all seemed interested and pleased. There was a family from the South that are wealthy people who are delighted with the place, and an excellent impression was made upon their minds. They spoke upon the discourse, said they never heard anything like it before. Edson has been greatly blessed on the Sabbath in speaking. He also spoke before the workers in the Food Factory. I hope the blessing of the Lord will go with him. He has not talked with me in regard to difficulties. We have had no time.

I have been getting out matter from my diaries and have been having it copied in regard to the position to be taken in the work and how it is to be carried. There is much yet to be coming from my books that will be copied. I have now decided to put into a book to circulate among our people the history of the work, for stories have been circulated that place matters concerning the work in the field in a highly exaggerated light. It has been represented to me that hands were outspread to take up means that hearts have been stirred to give, and appropriate the same as has been done in the past to keep up the misappropriation. I shall now try to get out this matter that all may understand that God's purpose is not after the will and ways of men. I am enabled to send this matter and have much more to come, written months back. I would like to be with you but this cannot be.

We have had but little time together, but I am very glad for this visit from Edson. We missed you very much and I did want you to be here, but Edson will meet you in Battle Creek. And may the Lord bless the meeting is my prayer. Emma stays with me a few weeks. I hope and pray the Lord will bless you abundantly in your councils.

May and the children were here to dinner. Sunday was Emma's birthday. We had a pleasant time together.

Oh, I hope that the burden I have carried will cease soon. I want that report of the conversation

here to be placed in your hand, for I am instructed to recall it, for it was not the will of the Lord I should stand in any such position. Elder Daniells has a copy, and I must have it; please to do this errand for me. I told Brother Clarence not to put the copy in his hands until I looked it over thoroughly.

I am thankful for the good meeting you are having. May the Lord let His blessing come to you all abundantly is my prayer. I hope you will keep well.

In much love.

Lt 268, 1902

Wilber, Brother and Sister

“Elmshaven,” St. Helena, California

February 20, 1902

Mr. Wilber,—

We received a box of fine, nice oranges from you. We thank you for your kindness in this act. We appreciate your favor. The oranges are of most excellent flavor. Again, receive my thanks for this present.

Mrs. Wilber,—

I know not, my sister, if we have met you in our travels. My last journey across the Rocky Mountains east to New York City, South Lancaster, Massachusetts, and Nashville, Tennessee, was most trying to me. Speaking in halls heated by coal furnaces was especially trying; then there was the heavy snowstorm and the bitterly cold weather. November worked unfavorably for me, and I became sick; returned home from the conference in Nashville, Tennessee, sick. Thank the Lord I am improving and gaining strength slowly. The Lord is very merciful to me. I praise His holy name.

There is no place like home. I should always prefer the quietude of home rather than travel. Christ lived not to please Himself, and we must follow the example of our Saviour, live not to please ourselves. I must bear the message that the Lord has given me. But He does not require any one of us to be presumptuous.

Ten years I have lived in Australia, a more mild and even climate. St. Helena is more like the climate in Australia, but the climate there is much more even than in California. We had a nice little place which would produce all kinds of vegetables, fruit trees of every kind—oranges, lemons, etc. We enjoyed the atmosphere in Cooranbong, New South Wales, much better than the atmosphere here. But this atmosphere is much to be preferred than the Eastern states in winter. I am pleased with our home here but have not remained in it but a short period of time since

crossing the broad waters of the Pacific Ocean. The Lord has graciously spared our lives in all our travels. Often there have been wrecks just before us, detaining us several hours, but no harm came to us.

Lt 269, 1902

Kellogg, J. H.

St. Helena, California

February [25?], 1902

Not sent.

Doctor Kellogg

Dear Brother,—

I wish to express to you my great sorrow that the Sanitarium is burned. I wish to say we are all praying for you, and we believe the Lord will teach you what is best for you to do. We have the consolation in the fact that there was in the destruction of human life but one. We feel afflicted over the thought of that one. When I consider, I know that the angels of God were presiding and that the horror which might have been in such a calamity was prevented.

We feel dazed and know not what to say. But to see the providence of God in the saving of the lives of the patients is the working of the Lord's power, and we will praise Him.

The Lord is pleased when we do not bemoan the calamities that look discouraging, but will recognize the good hand of the Lord in all that He has done. The question will now be to watch the indications of providence in the matter of rebuilding on the old site, buildings not enormous and costly, but better adapted to the work. This will be your snare.

Lt 270, 1902

Kellogg, J. H.

Elmshaven, St. Helena, CA

January 15, 1902

Dr. Kellogg

Dear Brother:

There are tests before you and your indomitable desire will be to make a great show. All the cautions and warnings given you will not be heeded and will not restrain you. The Lord is good to you and merciful, but beware lest He shall turn His face from you because you choose to

follow your own wisdom, a course He has not given you but has forbidden you to desire and to follow. All your documents you suppose needful in the controlling of your brethren, to bind them to your terms, create dissension in the place of love.

Your brethren have no more confidence in you than you have in them and this will be brought around. For years you have been presented to me as oft under temptations and you have swerved away from truth in order to do works that will exalt J. H. Kellogg. Your works will become more and more objectionable to God until He will say, "He is joined to his idols, let him alone." [See Hosea 4:17.] You can choose if you will to be wholly the Lord's. The words were spoken: Isaiah 8:9-22.

Lt 271, 1902

Arthur, Judge Jesse

Circa 1902

My brother, Judge Arthur,

I have a very deep interest in your soul's salvation. I am to have no controversy with Dr. Kellogg. Therefore, I cannot converse with him. Without having controversy in regard to your own course of action, knowing your trials and temptations, I would say to you, It is a solemn matter to die, but it is a far more solemn matter with us to live the life of the righteous.

In this our day, many have convictions in regard to divine things. They are not now decidedly to be Christians, but they do have some strong convictions, and we are coming in contact with these souls continually. Can those who claim to be Christians suppose and take it for granted that they are [Christians], [while] gathering up a mass of hay, wood, and stubble? Such make a profession of Christ, but they are not clear, distinct, decided Christians for time and for eternity. Their influence is not decidedly and thoroughly Christlike. The great heart center is not converted unto Christ for Him to transform the character.

Hasn't each man and woman a personality? The Lord is desirous that this impressible kind [of person] shall have the safest kind of an experience that will be to his own present and future eternal profit. He must realize that [he] then needs a deep and most thorough work. The proof must be in the man, in his manner of speaking, in his manner [of] handling religious things which are sacred. Great things are to appear as the result of the Holy Spirit's working upon the soul.

Paul the Apostle, addressing the Romans as men having the Spirit of God dwelling in them, adds, "If any man have not the Spirit of Christ, he is none of his." Romans 8:9. Christ's people are to be peculiarly considered as one with Christ. Christ has a people He denominated in a most clear, remarkable manner. He calls them peculiar, His own, to do willingly whatsoever He would tell them to do—[people] whom He has chosen from the foundation of the world, and they become

wedded with Christ. He has chosen them, denominated them for Himself, redeemed them from among men; and if they continue in their devoted service, He has communion with them. [They have] separated from worldlings to keep close beside Christ to learn that everything is to be done to the glory of God. They are specially good and cultured by the impartation of Christ's grace. All those who are really Christ's are denominated as coming out from the world and being separate from the world and are named as His disciples. [They are] ever to feel like docile children to hear the words of truth and obey them because they are truth. One with Christ, they are learners.

I address those who claim to have learned of Christ. God grant that this may be the true Christ-knowledge they receive from Him. From Him, His followers know the things He teaches them, and this teaching from Christ they receive as genuine knowledge.